

A REFORMATION OF MISSION:
REVERSING MISSION TRENDS IN AFRICA,
AN ASSESSMENT
OF PROTESTANT MISSION METHODS IN MALAWI

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DECLARATION

"I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree."

ABSTRACT

This study and dissertation examines the mission methodologies of the Protestant church in Africa -- focusing on the country of Malawi as a case study. A historical study of early mission methods and an empirical study of current practices point to the need for a new approach to mission, a new approach that can best be described as a reformation of mission. This reformation requires the reversal of the five conventional trends that mission work in Africa has traced. At the crux of this reformation is the need to take the methodological phase of leadership development, a phase traditionally withheld until last, and make it paramount.

In the process of making this assessment of mission in Africa it was necessary to first carry out historical research relevant to early mission work in Malawi. Historical research focused on the first five missions to initiate work in the country, all of which eventually established a permanent presence in Malawi. Three of these early churches were reformed or Presbyterian -- the Established Church of Scotland, the Free Church of Scotland, and the Dutch Reformed Church in South Africa. The other two missions were the Universities' Mission to Central Africa (Anglican) and the Zambezi Industrial Mission (independent/Baptist). These original missions to Malawi were directed and influenced by a vanguard of some of Africa's greatest pioneer mission workers -- David Livingstone, Robert Laws, A.C. Murray, William Murray, and David Scott. Details from this historical research assisted in determining what mission methodologies were being utilized at various points in time.

The second segment of research pertinent to this dissertation is an empirical study of current mission and church work in Malawi. Over 100 denominations, missions, and para-church organizations were studied. The findings from 83 of these organizations are analyzed in this paper. An exposition of data from this research is outlined in Chapter 4, but the most troubling discovery resulting from these findings was the absence of adequately trained Christian leadership and localized facilities to equip such leaders. This problem is compounded by a lack of vision for leadership development and a reluctance to commit the necessary resources.

By combining this empirical research with the historical data cited above it was determined that mission in Malawi has proceeded through four paradigms of methodology:

1) pioneer mission work, 2) vocational (elementary education and vocational training), 3) church planting, and 4) pastor training. At present the church in Africa is entering a fifth dimension of mission methodology -- leadership development. Leadership training not in the traditional sense of preparing clergymen for the ministry, but a wholistic education that equips dedicated Christians for leadership in any spectrum -- religious, public or private.

In order for this dissertation to present a comprehensive and effective model for mission it was also necessary to conduct a third investigation -- an analysis of what defines *mission*. Three important conclusions relevant to this paper can be drawn: 1) Every dimension of mission is equally valid. Whether it is ecclesiastical in its nature, proclamational, contextual, theological or liberational -- every aspect of mission is as vital as the next. 2) Mission is not mission if its central and ultimate purpose is not to reveal the grace of God made available through Christ. 3) The purpose of the church is mission -- not vice versa.

These three elements of research -- historical, empirical and missiological -- form the foundation of the model for mission in Africa outlined in the final chapter of this dissertation. This model necessitates a reformation of mission that reverses the historic pattern of mission work and makes leadership development a priority. The significance of such a reformation is two-fold: 1) It will substantially increase the ability of national Christian leaders to effectively propagate the church and manage the affairs of mission in Africa. 2) It will enable expatriate mission personnel to be utilized at a point of contact where they can be most effective -- at the leadership development level.

The church in Africa today is at a critical juncture. As mission enters the 21st century a reexamination of its methodology is imperative. Expatriate assistance is in decline, paralleled by swelling anti-Western sentiment that makes it progressively difficult for the foreign mission worker to maintain traditional footholds. As a result it is becoming increasingly pertinent that mission in Africa, and the church in the West, adopt a new model for mission that adequately equips the African for this inevitable transition. This new approach to mission offers a new hope to the continent. Africa's problems, as many believe, are not a result of poverty, civil unrest, or power-hungry potentates. At the root of Africa's problem is an absence of dedicated, wholistically equipped Christian leaders. Leaders with Christian morals, ethics and values -- equipped to serve the church and lead their country.

OPSOMMING

Hierdie studie en verhandeling ondersoek die sendingmetodologie van die Protestantse Kerk in Afrika - en fokus op die land van Malawi, as 'n gevallestudie. 'n Historiese studie van vroeë sendingmetodes en 'n empiriese studie van huidige praktyke dui op die behoefte aan 'n nuwe benadering tot sending, 'n nuwe benadering wat ten beste beskryf kan word as 'n hervorming van sending. Hierdie hervorming benodig die ommekeer van die vyf konvensionele tendense wat sendingwerk in Afrika gevolg het. Die kern van hierdie hervorming is die behoefte om die metodologiese fase van leierskapontwikkeling as van opperste belang te ag. Hierdie fase is vroeër tradisioneel tot die laaste uitgestel en as van minder belang beskou.

In die evanlueringsproses van sending in Afrika, moes daar eers 'n historiese ondersoek ten opsigte van vroeë sending werk in Malawi gedoen word. Hierdie navorsing fokus op die eerste vyf sending instansies wat sendingwerk in Malawi gedoen word. Hierdie navorsing Fokus op die eerste vyf sending instansies wat sendingwerk in die land begin het. Hulle is al vyf uiteindelik permanent in Malawi gevestig. Drie van hierdie vroeë Kerke was Gereformeerd of Presbiteriaans - die Church of Scotland, die Free Church of Scotland, en die Universities' Mission to Central Africa (Anglikaans) en die Zambezi Industrial Mission (onafhanklik Baptiste). Hierdie oorspronklike sendinge na Malawi is gerig en beïnvloed deur voorlopers bestaande uit sommige van Afrika se grootste pionier sendingwerkers - David Livingstone, Robert Laws, AC Murray, William Murray en David Scott. Inligting ten opsigte van hierdie historiese navorsing het gehelp om vas te stel watter sendingmetodologie toegepas is tydens verskillende tydperke.

Die tweede deel van die navorsing van belang vir hierdie studie, is 'n empiriese studie van huidige sending - en kerklike werk in Malawi. Meer as 100 denominasies, sendinge, en para-kerklike organisasies is ondersoek. Die bevindinge van 83 van hierdie organisasies is ontleed in hierdie dokument. Hoofstuk bied 'n uiteensetting van data oor hierdie navorsing, maar die mees ontstellende bevinding wat hieruit gespruit het, was die afwesigheid van voldoende-opgeleide Christen leierskap asook plaaslike fasiliteite om sulke leiers toe te rus. Hierdie probleem is vererger deur 'n gebrek aan visie vir leierskapontwikkeling en 'n onwilligheid om die nodige bronne aan te wend.

Deur hierdie empiriese navorsing te kombineer met bogenoemde historiese data, is daar

vasgestel dat sending in Malawi deur vier paradigmas van metodologie beweeg het: 1) pionier-sendingwerk, 2) beroepsopleiding (elementere sowel as beroepsopleiding, 3) kerkplanting, en 4) opleiding van leraars. Tans betree die kerk in Afrika 'n vyfde dimensie van sendingmetodologie, naamlik leierskapontwikkeling -- nie in die tradisionele begrip van voorbereiding van predikante vir die bediening nie, maar 'n holistiese opleiding wat toegewyde Christene toerus vir leierskap in enige sfeer -- hetsy die godsdienstige, openbare of private sektor.

Sodat hierdie verhandeling 'n algehele en effektiewe model vir sending kon bied, was dit ook nodig om 'n derde ondersoek te looks - 'n ontleding van wat *sending* beteken. Drie belangrike gevolgtrekkings ter sake tot hierdie dokument, kan gemaak word: 1) Alle dimensies van sending is ewe geldig. Of dit kerklik, verkondigend, teologies kontekstueel of bevrydend van aard is -- alle aspekte van sending is ewe belangrik. 2) Sending is nie sending as sy sentrale en uiteindelijke doel nie is om God se genade, soos in Christus aangebied, te openbaar nie. 3) Die doel van die kerk is sending - nie omgekeerd nie.

Hierdie drie elemente van navorsing - histories, empiries en missiologies - vorm die grondslag van die model vir sending in Afrika, soos in die laaste hoofstuk van hierdie tesis geskets. Hierdie model benodig 'n hervorming van sending wat die historiese patroon van sendingwerk omkeer, en maak leierskapontwikkeling 'n prioriteit. Die belangrikheid van so 'n hervorming is tweeledig: 1) Dit sal die vermoë van nasionale Christen leiers subsansieel verhoog om die kerk te ontwikkel en sendingsake in Afrika te bestuur. 2) Dit sal buitelandse sendingpersoneel in staat stel om benut te word by die mees effektiewe kontakpunt - die vlak van leierskapontwikkeling.

Die kerk in Afrika verkeer vandag in 'n kritieke tydsgewrig. Terwyl sending die 21 ste eeu betree, is 'n herondersoek van sy metodologie gebiedend noodsaaklik. Buitelandse hulp neem af, terwyl groeiende anti-Westerse sentiment dit al moeiliker maak vir die buitelandse werker om tradisionele posisies te behou. Gevolglik word dit al meer belangrik dat sending in Afrika, en die kerk in die weste, 'n nuwe model aanvaar vir sending wat die Afrikaan voldoende sal toerus vir hierdie onafwendbare oorgang. Hierdie nuwe benadering tot sending bied nuwe hoop vir die vasteland. Daar word algemeen geglo dat Afrika so probleme nie die gevolg is van armoede, burgerlike onrus, of maghonger heersers nie. Baie glo dat die wortel van Afrika se probleem setel

in n afwesigheid van toegewyde, holisties-toegeruste Christen leiers. Leiers met Christelike sedes en waardes - toegerus om die kerk te dien en hul land te lei.

DEDICATION

I would like to dedicate this work to my lovely wife, Laura, and my three beautiful children: Ashley-Marie, Annabelle Pauline, and Palmer Levi.

Ever since our first trip to the Cape in 1994, to visit the Faculty of Theology and meet with Professor C.M. Pauw, my wife has given me her full support as I undertook this project. Her love, patience, and prayers have been a great source of encouragement, inspiration and perseverance.

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I praise the Lord each day for the wonderful and supportive family He has blessed me with.

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I want to thank my parents, Dr. and Mrs. J.W. Chinchon, for their wonderful support in so many ways. Their prayers, love, and encouragement has been ceaseless. They have not only been wonderful parents, but extraordinary examples of what God can do when someone is willing to put their faith into action. Their vision for God's mission in Africa was one of the great inspirations for the thesis of this study. It has been a joy and privilege to follow in their footsteps, and to serve on the field under their leadership.

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God has used all of you in special ways as I wrote this dissertation. May His glorious blessings be upon you, and above all else may His name be glorified and His mission furthered by this study.

ABBREVIATIONS

AACC	All Africa Conference of Churches
ABC	African Bible College
ACTEA	Accrediting Council for Theological Education in Africa
ALC	African Lakes Company
CCAP	Church of Central Africa Presbyterian
CS	Church of Scotland
CWME	Commission on World Mission and Evangelism
DRC	Dutch Reformed Church
EIFA	Educational Institutions for Adults
FCS	Free Church of Scotland
FMC	Foreign Mission Committee of the United Free Church and Church of Scotland
GCOWE	Global Consultation on World Evangelism
GMC	General Mission Committee of the Dutch Reformed Church in South Africa
HCJB	HCJB Mission International
IDA	International Development and Assistance Programme
IMC	International Missionary Council
IPCO	International Para-Church Organizations
NASB	New American Standard Bible
NIFCOTT	Nkhoma Institute for Continued Theological Training
NTSSA	The New Testament Society of South Africa
PM	Pioneer Missions
PC	Post 1900 Churches
PCA	Presbyterian Church in America
PCUS	Presbyterian Church in the United States
POIM	Para-Church Organizations Indigenous to Malawi
RCP	Recent Pentecostal Churches
SIM	Society for International Ministry
UMCA	Universities' Mission to Central Africa

USD	United States Dollar
ZIM	Zambezi Industrial Mission

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CHAPTER 1

INTRODUCTION

1.1 PREFACE

Eleven years ago, August 1989, when this researcher was preparing to move his family to Malawi to serve at a Christian college, he sent out a prayer letter to friends, family, and supporters. The opening paragraph of that letter contained the following excerpt from Patrick Johnstone's handbook on world missions, Operation World:

Malawi is probably the most receptive country in central Africa. Church growth has been consistently large for the last 30 years, but full-time workers are too few to reap the harvest. Pray for many to be called and pray for increased facilities to prepare them for ministry. (Johnstone 1987, 285)

That same book, in the introductory notes which precede the section on Africa, also stated, "The lack of trained leadership (in Africa) has reached crisis proportions. Leadership at every level is needed." The reality of these statements is reflected in a saying circulating the continent, "Christianity in Africa is like a river that is 20 miles wide, but only two

inches deep." History has proven that in Africa the harvest is indeed plentiful, but a drastic lack of capable Christian leaders is causing the crop to waste in the field. As it stands, the above quote by Patrick Johnson is not what causes alarm. A greater concern lies in the fact that thirteen years later this statement is still true. Without any doubt there is indeed a leadership crisis in the church in Africa.

It is perplexing that Africa, of all the places where the gospel of Christ has been preached, would still have such a great void in Christian leadership. Nowhere else in the world are people more receptive to the gospel. Few other continents can match Africa's rich tradition of mission. Some of the greatest pioneer mission workers in the history of Christianity were called to Africa, including David Livingstone, Charles Stanley, Robert Laws, William Murray, C. T. Studd and Robert Moffat. The faith, courage, and determination of these pioneers is unparalleled. In 1845, two months after establishing a mission station at Mombasa, Johann Krapf was bereaved by the death of his wife. Instead of turning his back on Africa he wrote to the missionary society that had commissioned him, "Tell our friends that in a lonely grave on the African coast there rests a member of the Mission. This is a sign that they have begun the struggle with this part of the world" (Neill 1964, 268).

In addition to the 19th century pioneer missionaries, Africa has seen the establishment of some of the most ambitious mission work in the world. Tremendous church planting efforts have been made by every major denomination in the world. The statistics are very impressive -- 400 million professing Christians on the continent -- 60% of Africa's population -- an annual growth rate of over 7% (Johnston 1993, 37). Gottfried Osei-Mensah contends that the center of Christianity is shifting away from the West to Africa (Osei-Mensah, *East Africa Journal of Evangelical Theology*, Vol. 8, No. 2, 1989, 1). The World Christian Encyclopedia indicates that in the year 2000 the African continent will be the most Christian continent on the globe (Mombaq 2000, 39).

Thus it is confounding that despite Africa's rich mission history, despite the foundation laid by these early missions, and despite the multitude of converts to Christianity, as church and mission enter the twenty-first century there remains a critical shortage of Christian leadership. The lack of leadership is obvious not only to the outside world, but also to those most affected by this void. In a survey taken in Malawi for this project, an overwhelming 91%

of the 83 prominent Christian leaders interviewed said that there were not enough trained leaders for the church (4.2.2.13). 84% also felt that both church and mission were not giving its leaders an adequate level of training (4.2.2.14)⁽¹⁾.

Therefore the purpose of this study will be to formulate a model for mission in Africa that will help solve the leadership shortage on the continent. Such a solution will help in answering such pressing questions as, Why is there such a shortage of leaders? Why has the need for leaders in the church received so little attention when compared to the abundance of resources committed to other aspects of mission such as church planting, evangelistic, and humanitarianistic? What can be done to correct this problem?

1.2 MALAWI AS A CASE STUDY

This research will focus attention on the country of Malawi⁽²⁾ as a case study of mission methodology in Africa -- an examination that will lend insight into the continent's leadership development challenges. A historical study of mission in Malawi, an empirical study of current mission work, and a theological assessment of mission in the Malawian context will assist in formulating solutions to the problems of Christian leadership in Africa.

There are a number of reasons why Malawi is an ideal candidate for such a case study. Not only is Malawi's religious and political history very similar to a wide spectrum of African countries, but it is also safe to describe its history as quite nondescript. Malawi has seen no major wars or revolutions, and there have been no great distinguishing historical events that would make its history inordinately distinct from that of most other former European colonies in Africa.

The following is a list of specific reasons why Malawi is ideally suited to be a case study for this project:

1) Compared to other African countries, Malawi has had a long history of mission work. The UMCA made initial attempts to establish work in Malawi in 1861.

(1) Figures taken from data collected for this study, which is outlined in Chapter 4.

(2) In the fourteenth century the Phiri clan, also known as Maravi, migrated up the Shire river until they reached what is known today Lake Malawi (McCracken 1977,1).

2) Typical of every country in Africa except Liberia, Malawi began its modern history as a colony. Malawi, along with the majority of countries in sub-Saharan Africa, was colonized by the British. Malawi's colonization lasted from 1889 to 1965, which was quite standard for most former European colonies in Africa (Pauw 1980, 13).

3) As a land-locked country in Central Africa, Malawi borders three other countries, Mozambique, Zambia, and Tanzania. Consequently its tribal compilation is a mixture of Ngoni, Shona, Tonga, Sena, Chewa, Nyanja, Tumbuka, and Yao. These eight tribes represent a wide spectrum and a significant portion of African people groups.

4) Non-indigenous religious struggles in Malawi have also been typical of confrontations recorded in most other African countries. Traditional Protestant and Catholics missions vied for territory during the early years of colonization, but in recent decades both of these groups have given up much ground to Islam, independent indigenous African churches, and the Pentecostal movement.

5) Malawi's post-colonization years similarly parallel most of its sub-Saharan counterparts. Granted independence from Great Britain in the mid-1960's, the country was ruled by a single-party government for 30 years. Following protests for multi-partied democracy, the country transitioned to a more democratic-styled government in the mid-1990's.

6) Almost every international mission organization operating in Africa also has work in Malawi. There is a saying in Malawi which states, "Every mission organization in the world wants to start a work in Malawi so they will have at least one success story." As a result a wide assortment of missions have established themselves in Malawi, including the Society of International Ministries, the Southern Baptist Foreign Mission Board, Campus Crusade for Christ, the United Bible Societies, Trans World Radio, African Bible Colleges, Scripture Union, and dozens of other smaller organizations.

In summary, there is sufficient evidence to conclude that Malawi is an acceptable model of a typical sub-Saharan country; consequently it is a fitting candidate to be used as a case study for this research.

1.3 BACKGROUND

"I go back to Africa to try to make an open path for commerce and Christianity. Do you carry out the work, which I have begun? *I leave it with you*" (Anderson-Morshead 1956, 3). This was Dr. David Livingstone's great challenge of 1857 that stirred the church and universities of England and Scotland into action. In the early months 1861 the first missionaries sailed for Malawi⁽³⁾ under the banner of the Universities' Mission to Central Africa (Hetherwick 1931, 8). The hardships were immediate and overwhelming. The new missionaries were challenged by Arab slave traders and warring natives. They also fought a costly battle against malaria, losing as many as 25% of their missionaries in the first year (Chadwick 1959, 219). The UMCA was forced to abandon their work in Malawi after only one year.

It was not until the arrival of Dr. Robert Laws and the Free Church of Scotland in 1875, that Malawi's first mission with a permanent presence would be established (Banda 1982,4). Two other important mission groups would soon follow -- the Church of Scotland in 1876, and the Dutch Reformed Church in South Africa under the leadership of Andrew C. Murray in 1888 (Pauw 1980,48). These three denominations would prove to be both the forerunners and the foundation upon which all future Protestant mission work in Malawi would be built.

It is against this rich backdrop of Christian heritage that this study begins its quest for insight and answers to the leadership crisis in Malawi that will have implications for all of Africa. Some might disagree with a reference to the current state of the church in Africa as being *in crisis*, but there is no easy or less alarming way to describe the following conditions⁽⁴⁾:

- 1) Almost half the ordained pastors have not attended school beyond grade eight.
- 2) More congregations each Sunday morning are taught by laymen rather than by ordained ministers.
- 3) The percentages of leaders in government and business with university degrees are

⁽³⁾ In subsequent chapters Malawi may also be referenced by its pre-independence name, *Nyasaland*, depending on the period being discussed and/or the source of reference.

⁽⁴⁾ Statements and statistics are based on data and information collected for this study, documented in Chapter 4, "Empirical Research."

three times higher than those in full-time Christian service. 4) Churches and missions are replacing departing expatriate volunteers with nationals of much lower educational qualifications. 5) There is only one Christian institution in a country of ten million people that offers degree level courses. 6) There are no Christian institutions in a country of ten million people that offer masters level degrees.

This is the background for this study: a proud and rich history of Christian mission, combined with limited vision and suspect methodology for leadership development.

1.4 PROBLEM STATEMENT

After more than a century of mission presence in sub-Sahara Africa, there remains a critical shortage of adequately-trained Christian leaders. Expatriate numbers are rapidly decreasing, Africa's brightest and most dynamic young leaders are abandoning the continent, yet mission and church have failed to make the localization of leadership development a priority. Therefore the two-fold motivation for this study is to discover how mission methodology in sub-Sahara Africa has contributed to the shortage of two things vitally important for Christian growth on the continent: 1) adequately trained Christian leadership, and 2) localized facilities to equip Christian leaders. The second aspect of this motivation is to then discover how this trend can be reversed.

Instead of training national Christian leaders on the continent at the same level as their foreign predecessors, the church continues to choose one of the following three scenarios: 1) send their leaders abroad for training, 2) provide an education on the continent for them that is at a lower standard than what they would receive abroad, or 3) simply induct leaders whose qualifications are inferior to the expatriates they are expected to replace. One example of this is the number of foreign Christian-service personnel who hold masters degrees, versus the number of nationals who hold a similar degree. Today in Malawi there are approximately 350 foreign protestant missionaries -- 81% of them have completed a university degree or higher (4.2.2.9). When these numbers are compared with Malawian leaders in full-time Christian service, one discovers that only 13% of those surveyed hold comparable degrees (4.2.2.7).

An initial response to such comparisons of educational standards between western

mission workers and their African counterparts is a tendency to claim that education in Africa as a whole lags behind the West. This is true, but to far less an extent in other sectors of society than in the church. In the Malawian government there are approximately 3,000 professional civil servants who hold a bachelors degree or higher. That means that 58% of government employees at the professional level hold a degree (4.4.4) -- compared to less than 13% in the Christian community.

Therefore the problem to be addressed in this paper is two-tiered. First one must determine why mission methodology has neglected the need for leadership development. The second challenge of this assessment is to design a new model for mission methodology for the African context that places a new primacy on leadership development. This model will reveal a new and emerging paradigm of mission -- the paradigm of *Leadership Development*. For over a century leadership development as a discipline of mission has taken a back seat to more tangible enterprises of mission such as church planting, literature distribution, and humanitarian mission. Thus part of the goal of this study will be to demonstrate that it is only when the paradigm of leadership development is made an irreplaceable cornerstone of the foundation of mission, that Christianity in Africa will be able to make a significant and lasting impact.

1.5 THESIS STATEMENT

A missiological assessment of past and present mission work in Malawi can be used to develop a model that will demonstrate how empirical mission in Africa has transformed itself from one phase to the next. Such an investigation will reveal ideological changes and methodological shifts as mission progressed from one paradigm to the next. The end result will reveal a new emerging paradigm in mission -- leadership development. Pieter Theron, an instructor at Justo Mwale Theological College in Zambia, calls it a new paradigm where God's mission is manifested and realized in theological education.

We need to adopt God's mission as the paradigm for theological education. It is through this *mission* paradigm that theological education in Africa will recapture its missionary vision and passion, and train for a missionary praxis that will liberate and transform society. The mission of theological education is thus to

conscientise the people of God about their calling to participate in God's mission, to create a deepening awareness of their socio-cultural reality, of their missionary calling to transform it, and of their capacity to transform it. The mission of theological education is to equip and to empower God's people to participate in God's mission, and therefore in the mission of the church. (Theron, *Missionalia*, April 1995, 46)

Therefore this emerging paradigm of leadership development demands a reversal of mission trends in Africa -- it is a demand for a *reformation of mission*. Such a reformation will have two significant results: 1) it will substantially increase the ability of national Christian leaders to effectively manage church and mission in Africa, and 2) it will enable expatriate mission workers to be utilized where they can be most effective -- in the field of leadership development.

1.6 METHODOLOGY

In most cases it would not be recommended for one study to attempt to incorporate historical, theological, and empirical research, but in order to effectively address the problems presented in this paper it will be necessary to utilize all three of these dimensions of research methodology.

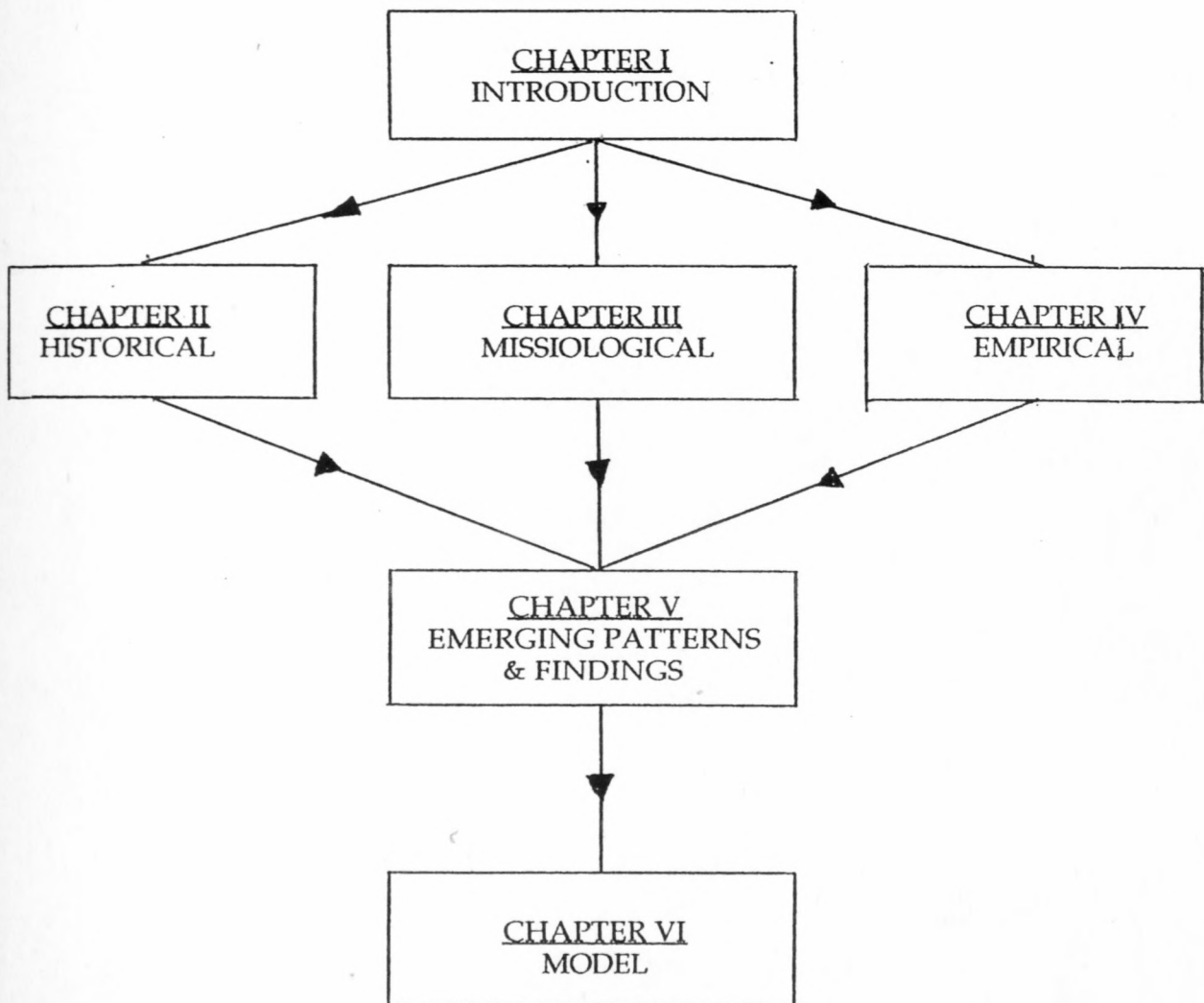
In order for this study to be able to make a theological assessment of mission methods in Africa that will lead to the development of a model for future mission, research will proceed through the following five stages: historical, missiological, empirical, findings and emerging patterns, and finally the development of a new model for mission in Africa [DIAGRAM 1.A]. Historical research will reveal the reason for the problem, the missiological research will give definition to the problem, and empirical research will document and clarify the problem. Finally, the findings will illuminate emerging patterns that are necessary for the development of a new model for mission [DIAGRAM 1.B].

1.6.1 Historical Research

In order to adequately prepare for the future of mission in Africa, there must first be an examination of the past. Historical patterns -- especially mission-related events -- are very seldom confined to individual countries. There are forty-two nations in sub-Saharan Africa. In

[DIAGRAM 1.A]

DISSERTATION METHODOLOGY



[DIAGRAM 1.B]

OUTLINE OF RESEARCH METHODOLOGY

DESCRIPTION OF RESEARCH	METHODOLOGY
HISTORICAL	<ol style="list-style-type: none">1. Literary survey of early publications (circa 1900) related to pioneer mission work2. Literary survey of recent publications (post 1960) evaluating pioneer mission work3. Literary survey of recent publications (post 1960) evaluating recent mission work
MISSIOLOGICAL	<ol style="list-style-type: none">1. A literary survey and theological examination of the scope and delimitations of mission2. An analysis of David Bosch's thirteen motifs of mission3. A literary and theological inquisition into the relation of church and mission
EMPIRICAL	<ol style="list-style-type: none">1. Quantitative compilation of leadership-related data from church, business, and government2. Qualitative evaluation of interviews with eighty-three Christian leaders

many cases it is possible to foresee future trends and movements based on what has already taken place in surrounding nations.

Historical research was dependent upon the following sources: 1) historical literature published at, or shortly after, the time of the early mission work (near the turn of the nineteenth century) by the pioneer mission workers or authors immediately familiar with these pioneers. A few examples of these works are Bertram Barnes' biography of Archdeacon William Johnson of the UMCA, Johnson of Nyasaland, published in 1933; J. H. Morrison work, The Scottish Churches' Work Abroad, 1927; W. P. Livingstone's work on the dynamic visionary, Robert Laws, Laws of Livingstonia, printed in 1921; and two books written by one of the first mission workers to the Shire Highland, Alexander Hetherwick, The Gospel and the African, published in 1932, and The Romance of Blantyre, a series of lectures Hetherwick gave to students of four Scottish universities in 1931.

2) A second source for historical research was recent writings evaluating the work of the early missions. A few important works were Prof C. M. Pauw's 1980 doctoral dissertation on the history of the Dutch Reformed Church's involvement in the development of the CCAP's Nkhoma Synod, "Mission and Church in Malawi, The History of the Nkhoma Synod of the Church of Central Africa, Presbyterian, 1889-1962;" John McCracken's work, Politics and Christianity in Malawi 1875-1940 (1977); Andrew Ross' doctoral dissertation, "The Origins and Development of the Church of Scotland Mission, Blantyre, Nyasaland, 1875-1926;" Kelvin Banda's comprehensive, if somewhat superficial, description of the pioneer missions' involvement in the early education efforts in Malawi, A Brief History of Education in Malawi, published in 1982; and Harry Langworthy's intriguing description of one of Africa's most colorful mission pioneers, Joseph Booth -- Africa for the African: The Life of Joseph Booth (1996).

3) The third source was recent historical literature. Most of these publications dealt with the church's role in the political transformations of Malawi of the mid-1990's. A great percentage of this genre of political-historical literature was produced by the University of Malawi's Department of Theology and Religious Studies.

1.6.2 Missiological Research

The relationship of mission to the church and to theology is an important component of this study. Without a proper understanding of the interrelational characteristics of these three entities it would be both impossible and inconsequential to draw conclusions about the church's role and responsibilities in Africa. A very important part of this inquisition into mission is a thorough analysis of David Bosch's classic work on the interface of theology and mission, Transforming Mission -- described by Willem Saayman as Bosch's *magnum opus* (Saayman 1996, 40). Bosch's presentation of thirteen motifs of mission will be used as an outline for a careful critique of mission and how it interacts with the church, its communicants, and theology in general.

1.6.2.1 Definition of Mission

A vital aspect of theology in Africa will be investigated in this section -- an examination of what defines mission. On the surface it may appear as a straightforward inquisition, but it is actually a complex task that requires a very holistic approach. In very few places in the world other than Africa has a wider variety of methods been incorporated to assist in the presentation of the gospel. Therefore one must ask the very pertinent question, What is mission? Where is the line to be drawn between humanitarianism and evangelism? Where is the distinction to be found between doing good works, and doing the work of God? How much of what a Christian does is mission, and how much is simply a responsibility of his position as an ambassador of Christ?

1.6.2.2 Motifs of Mission

Bosch's thirteen motifs of mission mentioned above have been divided into five separate categories, including Ecclesiastical Mission, Proclamational Mission, Contextual Mission, Theological Mission and Liberational Mission. Under each of these headings a contemporary literary and theological appraisal will be made of Bosch's motifs.

1.6.2.3 Relationship of Church and Mission

Establishing the relationship of church to mission is an integral step to the development

of a new and relevant model for mission. This stage of research will accompany mission through emerging literary and theological views before conclusions are drawn regarding the structure of this relationship. Two aspects of this theology that will be highlighted: 1) Mission as the purpose of the church, 2) Mission and its relation to the Kingdom of God.

1.6.3 Empirical Research

Empirical research for this project was designed to shed light on two areas of study directly related to the model being developed in this paper -- Christian leadership development, and the localizing of these leadership development efforts. Therefore empirical research, among other things, will help answer with precision the following questions: 1) What are the educational qualifications of Malawian Christian leaders compared to expatriate mission workers? 2) What are the educational qualifications of Malawian Christian leaders compared to civil servants? 3) What are the educational qualifications of Malawian Christian leaders compared to those in business? 4) What do the missions and Christian organizations perceive their most important task to be? 5) Where can Western assistance be most effective? 6) What steps are being taken to localize leadership development?

1.6.3.1 Description of Quantitative Research

Quantitative research was carried out in three sectors pertinent to this study -- Christian organizations, businesses, and government. A separate study was also conducted among the pioneer mission organizations.

1) Christian Organizations: The leaders of eighty-three different Christian organizations were interviewed for this study. Efforts were always made to interview the most senior person in each organization. The leaders were asked to complete a comprehensive four-page survey. The twenty-one-question survey asked pointed questions that would reveal the educational standards and qualifications of that organization's leadership. Due to the wide spectrum of Christian organizations, survey participants were placed into six categories: Pioneer Missions, Post 1900 Churches, Recent Pentecostal Churches, International Para-Church Organizations, Para-Church Organizations Indigenous to Malawi, and Educational Institutions for Adults.

2) Private Sector: The senior managers of twenty companies based in Malawi were

interviewed for this study. Efforts were made to interview medium to large companies that have a nation-wide presence. Similar to the research conducted among Christian organizations the survey was designed to determine educational requirements and qualifications for positions of leadership and management in Malawi-based corporations.

3) Government: Information pertinent to the educational qualification of Civil Servants was gathered from the Malawian government's Department of Human Resource Development and Management. The Department of HRD&M provided for this study detailed data on the number of Civil Servants who hold various government positions, and their educational qualifications.

4) Pioneer Missions: Special quantitative data was gathered from Malawi's original pioneer mission organizations. The data gathered in this special survey was intended to track the number of expatriate mission workers who worked for these missions over the past 100 years. The purpose was to determine if the number of non-Malawian mission workers is on the rise or in decline.

In Chapter 5, "Emerging Patterns and Findings," the quantitative research described above is used to make comparisons between leaders in Christian service and their counterparts in business and government. As indicated earlier, this comparison will help determine if church and mission are committing the resources necessary to maintain a level of leadership that is competitive with the non-religious segments of society.

1.6.3.2 Description of Qualitative Research

Qualitative data was gathered from two sources. 1) First, the leaders in the eighty-three Christian organizations that were interviewed were each asked to give written summaries of their feelings and perceptions on a number of issues. Depending on the question and the participant these written comments varied between a few lines and two written pages. Comments were later placed into appropriate categories, and the findings summarized in Chapter 5, "Emerging Patterns and Findings."

2) The second source of qualitative data was from the participants mentioned above who work for one of the major companies in Malawi. Their comments were related to their perception of the accessibility of adequate management development institutions in Malawi.

1.6.4 Model

The last step will be the proposal of a new model for mission method in Africa. The proposed model will make original contribution to the solving of two historic problems in mission: 1) indigenous leadership development, and 2) effective utilization of external resources and personnel.

The model for mission method in Africa, which will be presented in Chapter 6 will demonstrate three things: 1) It will show that localized leadership development must be a priority of church and mission. 2) It will put indigenous mission back in the hands of the local church. 3) This new model will demonstrate how foreign mission assistance can be most effective and most efficient.

1.7 HYPOTHESES

It is proposed that the development of the following four steps, as part of a new model for mission methodology, will accomplish two things: First it will establish a process for producing Christian leaders on the continent. Second, it will assist in developing a model for increasing the effectiveness of expatriate contribution to mission in Africa.

1.7.1 Dimensions of Mission Method

Identification of the dimensions of mission method that the church in Africa has progressed through during the previous one and half centuries of mission endeavor: Mission in Africa has progressed through a number of changes. Four prominent historical dimensions of mission work in Africa have been identified in the course of the research for this study: Pioneer Mission Work, Vocational Training, Church Planting and Pastor Training. It is true that some dimensions of mission were still in existence and active at the same time as other phases, but the purpose of these labels is to underscore what the primary focus of mission was at various periods.

1.7.2 Emerging Paradigm of Mission

Identification of an emerging paradigm of mission in Africa: The four approaches to

mission method in Africa listed above have produced a fifth emerging dimension of mission -- the paradigm of Leadership Development.

1.7.3 Reversal of Mission Method

Demonstrate why, for the future deployment of mission, these dimensions of mission method should be reversed: In order for localized Christian leadership development in equatorial Africa to become a reality, the five dimensions of empirical mission need to be reversed. This would mean that the Leadership Development dimension of mission should occur first so that nationals are equipped to train their own pastors. Once the dimension of Pastor Training is established, then denominations are prepared to proceed to the Church Planting phase. After churches are planted, the local congregation in their role as equipped and empowered laity can initiate vocational and pioneer mission work.

1.7.4 Expatriate Assistance

Effective use of expatriate assistance: When this model for mission method in Africa is reversed, foreign missionaries can be utilized where they are most effective -- at the leadership development level.

1.8 MANDATE FOR REFORMATION

The reversal of mission method as outlined in the hypothesis above has been referred to in the title of this paper as a *Reformation of Mission*. The mandate for this reformation of mission in Africa is the result of the following five problems that demand attention: equivalent training for equivalent positions, nationalization, apathy for mission, localizing leadership training, and the purpose of reformation.

1.8.1 Equivalent Training for Equivalent Positions

PROBLEM: *The neglect of mission organizations to train its African leadership at the same level as the missionaries who they inevitably must replace.* Most mission organizations, usually out of denial rather than by design, seldom plan for the eventual extinction of their expatriate

missionary presence. As a result they fail to adequately prepare their national colleagues for the positions they will eventually fill. The majority of foreign missionaries hold at minimum a bachelors degree, and in most cases they are also seminary graduates. Yet time and time again mission organizations turn over established work to nationals with a much lower level of education. In cases where this paradigm of nationalization is forced upon expatriate missionaries the tendency is often to turn and scoff at the incompetence of the national when he fails to maintain the ministry at its previous status. Therefore, despite the claims of many historians, the inadequacies and lack of development of mission work in Africa should not be blamed on colonialism, imperialism, or capitalism. Instead, it will be demonstrated that most short-comings in the church in Africa are the result of the church's failure to adequately develop national leadership.

1.8.2 Nationalization

PROBLEM: *Pressure from the indigenous population -- both political and religious -- to have their own people in positions of leadership.* Often, as in the case of Zimbabwe and Kenya, it is the political establishment that forces mission organizations to nationalize. A few years ago an American mission worker with SIM complained to this researcher that his mission was having trouble bringing new volunteers into Kenya. The Kenyan government was making it increasingly difficult to register new expatriate mission staff, and the veteran American mission workers were having trouble renewing their residence permits. As a result all of the non-African mission personnel in SIM's Nairobi office were being overloaded with assignments and job descriptions.

This problem seemed odd, not because it was not a legitimate complaint, but because SIM is not a new mission organization. SIM is actually one of the oldest mission organizations in Africa. The mission was originally founded in 1893 in the country right next door to Kenya -- Sudan (Hunter 1961, 105). Yet inexplicably, according to this mission worker, in one hundred years of existence SIM had failed to equip national workers to step in and fill the positions of missionaries when they were no longer welcome.

Similar problems are noted by foreign mission boards in Zimbabwe. Recent government mandates have made it almost imperative for foreigners to leave the country and be replaced by

nationals once their work permits expire. Complaints have been heard from almost every mission organization -- even well established and generously funded groups such as the Southern Baptist Foreign Mission Board. Their concerns are all much the same -- that they do not have the national personnel adequately equipped to replace their missionaries (Munondiripo 1998, interview).

The Christian movement is not much different from the political. It should come as no surprise that the national church desires their own people to be in positions of leadership. By now most foreign denominations have obliged, but often times expatriate reverends, pastors, and bishops have been replaced by nationals whose qualifications are far inferior to their foreign predecessor. There are 249 expatriate mission volunteers who hold a university degree or higher serving with the eighty-three mission organizations who participated in this research, (45% of those hold university degrees and 30% have completed a masters)⁽⁵⁾. Surprisingly, even though there are seven times as many national workers in full-time Christian service (1,837), there are fewer national workers with comparable degrees. Without adequately-trained manpower the national church is compelled to continue to replace the dwindling supply of foreign missionaries with lesser-equipped national workers (Raymo 1996, 23).

1.8.3 Apathy for Mission

PROBLEM: *The increasing apathy of Western Christians in regard to mission in Africa.*

There is growing sentiment in the West that Europe and America have sponsored the church in Africa long enough. Coinciding with this perception the West has developed new interests in two types of mission work: 1) mission work that does not require long-term commitment, and 2) mission work to like people groups, or missions that do not test a volunteer's tolerance for cross-culturalism as Africa so vividly does. A good example is eastern Europe. Never in the history of the Western church has there been a greater, or a more instantaneous flurry of missionary activity than when the Cold War ended in the late 1980's. Within a few short years of the collapse of communism most evangelical churches in the United States were spending ten times as much money on eastern Europe as they were on the entire continent of Africa. By

⁽⁵⁾Data and statistics from research outlined in Chapter 4, "Empirical Research."

focusing their efforts on eastern Europe, the West has been able to vent its pent-up anti-communistic feelings, and at the same time satisfy the guilt complex the Western Christian has about being involved in mission, without ever stretching the boundaries of their faith. It was an opportunity to dabble in missions without having to incur the sacrifices associated with living in a third world country.

Yet this recent neglect of Africa in religious circles is by no means a reflection of political and social assistance being lent to Africa. The groan of the Western church is, "how much longer are we to subsidize the church in Africa?" But this question is asked in ignorance of political and social involvement of the West in the affairs of Africa. In political, military and economic circles -- at almost every level -- there has been an uninterrupted exchange of aid, cooperation and various forms of assistance passing between the West and developing nations, yet in Christian circles the western church continues to look for ways to scale back its commitment.

1.8.4 Localizing Leadership Training

PROBLEM: *The necessity of localizing national Christian leadership training.* Bridglal Pachai, author of Malawi: The History of the Nation, commends Livingstonia Mission for sending its promising leaders abroad, "thereby beginning a tradition which was to grow in the twentieth century" (Pachai 1973, 170). There is little question about the necessity of this practice at the time, but it is unexcusable that almost one hundred years later the protestant church in Malawi still does not have its own institutions for training national leaders at the undergraduate, graduate, and post graduate levels. Some might point to the University of Malawi's Department of Theology and Religious Studies as the answer to the church's absence of its own seminaries, but there are several problems with such a proposition. First, and most obvious, the Department of Theology and Religious Studies is not a seminary. Many evangelical Christians criticize the department for being too liberal or too pluralistic, but what they fail to understand is that it is neither the function nor the purpose of that institution to prepare clergymen for leadership in the church. Second, the Department of Theology and Religious Studies is not a Protestant institution, subsequently it has a tendency to present religion as a philosophy or ideology. Third, it is able to admit far too few of those who apply. For reasons not completely clear to this researcher, many expatriate missionaries in Malawi believe that

there is a danger in

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over-educating Christian leaders. This over-education-phobia tends to follow two trains of thought: 1) There is the danger that there will be too many highly-educated Christian leaders. What will the church do with so many Christian leaders? 2) The second fear was the danger in over-educating Christian leadership. The researcher has heard the question many times, Why do the national Christian workers need such a high level of education? If there was any credibility to this question, why does it not apply to the expatriate himself? If it were a good question, why does the Malawian government employ 2,354 civil servants with a Bachelors Degree, and more than 500 with Masters Degrees⁽⁶⁾? Obviously, even in developing countries, the need for higher education is critical in both the business and government sectors -- why should the church be any different?

1.8.4.1 Counter-Arguments to the Education Debate

There are three additional problems for those who perceive that the African national Christian worker does not need higher education.

1) A fundamental leadership principle dictates that it is impossible for the people to rise above the level of its leader -- it is impossible to educate a people above the level of the educator. The church is no exception. Instead, the church may be one of the few cases where this principle is true 100% of the time.

2) The church in Malawi, inclusive of both national and expatriate participants, appears highly attracted to reforming the government and society through political involvement. Yet despite its desire to be political activists, the church appears unaware of what is necessary to make their activities effective. Two hundred years ago the famous American president, Thomas Jefferson, made the statement that democracy cannot succeed without an educated populace. Not only has the church ignored the necessity of educating voters in its pursuit of political reform, but they have also neglected the need to adequately prepare its own leadership for political reform.

3) In recent years the term development has become almost as politically incorrect as

⁽⁶⁾Dept. of Human Resource Management and Development, Malawi Government, 1999.

capitalism was back in the 1970's. But despite what one calls the efforts to improve a society and its standard of living, there are few economists or sociologists who would disagree that it cannot be done without a plethora of educated nationals at every level and in every field.

1.8.5 The Purpose of Reformation

Reformation is defined as an effort to improve by correcting errors, yet real reformation should be more than that. Reformation should mean not only the correcting of that which is wrong, but also the creation of change for the better. Therefore a *Reformation of Mission* means two things -- a reevaluation of empirical mission methodologies, and a reversing of the current methods of mission work in Africa.

1.9 DELIMITATIONS

1. This case study will focus on mission work within the central African country of Malawi. Malawi was previously known as Nyasaland prior to independence from Britain in 1965.

2. Mission work did not begin in Malawi until after David Livingstone's exploration of Lake Malawi in 1858 (Rafael 1980). The first missionaries did not arrive until 1861, under the banner of the Universities' Mission to Central Africa (Banda 1982). Therefore this study will be delimited to mission work undertaken from 1861 to the present.

3. This study will be limited to the work of Protestant missions in Malawi for two reasons: 1) The researcher has a distinct interest, and is directly involved in developing Christian leadership for the Protestant church in Africa. 2) The philosophy and methodology of non-Protestant missions are sufficiently distinct to merit its own study. Therefore, whenever reference is made to church or mission in this paper, it will be referring to Protestant church and mission.

CHAPTER 2

HISTORICAL STUDY OF THE CHURCH IN MALAWI

2.1 BACKGROUND

At the encouragement of Dr. David Livingstone, by 1861 the first missionaries were leaving for Malawi under the banner of the Universities' Mission to Central Africa. The hardships were immediate and overwhelming. The new missionaries were challenged by Arab slave traders and warring natives. They fought a costly battle against malaria, losing as many as 25% of their missionaries in the first year. The UMCA was forced to abandon their work in Malawi after only one year.

It was not until the arrival of Dr. Robert Laws and the Free Church of Scotland in 1875 that Malawi's first mission with a permanent presence would be established (Banda 1982, 4). Two other significant mission groups, with a much more permanent presence, would soon

follow -- the Church of Scotland in 1876, and the Dutch Reformed Church in South Africa under the leadership of Andrew C. Murray in 1888 (Pauw 1980, 48). These four denominations would prove to be both the forerunners and the foundation upon which almost all future Protestant mission work in Malawi would be built.

2.2 DESCRIPTION OF HISTORICAL RESEARCH

The purpose of the following historical review is two-fold: 1) to delineate and analyze the history of early church and mission work in Malawi relevant to this study, and 2) to facilitate the construction of an interpretive framework of the methodological patterns of early mission work in Malawi. By studying the past, this researcher's goal is to not only achieve a better understanding of mission practice in the present, but also lend foresight to future trends.

In John McCracken's work entitled Politics and Christianity in Malawi, 1875-1940, the format of his table of contents reflects both the outline and thesis of this study. Like McCracken's outline, this study's purpose is to demonstrate the inherently dynamic quality of mission. First on McCracken's list is the early period of pioneer mission work in Malawi (1878-91), which he calls "Missionary Penetration". Next, McCracken describes the establishment of industrial institutions and schools. Following that is the church planting venture -- with pastor training in its wake. Therefore this outline is indicative of the dynamic nature of mission. Mission is a fluid and evolving entity, which means the church must at all times be prepared to approach mission in new forms, with various methods and different strategies.

2.3 PIONEER MISSION WORK

This study will begin with an examination of the five mission organizations that had the greatest influence on the establishment and the future of the Christian church in Malawi -- the Universities' Mission to Central Africa, Livingstonia Mission (the Free Church of Scotland), the Church of Scotland, the Dutch Reformed Church in South Africa and the Zambezi Industrial Mission.

Some would question the legitimacy of including the ZIM to this distinguished list. Indeed its contribution was far less significant than the other four major missions, and its ministry was clouded by the obstreperous ventures of its controversial missionary, Joseph Booth. But both ZIM and Booth made contributions that are important to understanding the early development of mission -- particularly in the field of national leadership development.

The five missions will be examined in chronological order of their debut onto the Malawi mission scene. But if these missions were to be ordered according to the significance of their contribution to the future of Christianity in Malawi, then the FCS, CS and DRC would precede the others.

2.3.1 The Universities' Mission to Central Africa

The activities of the UMCA in Malawi, as well as the Church of Scotland and the Free Church of Scotland, can all be traced to Livingstone's famous appeal for assistance made in the Senate House at Cambridge in 1859 (Wilson 1936, 202). The UMCA, which was formed by the Anglo-Catholic wing of the Anglican Church, was also greatly influenced by David Livingstone's publication, *Missionary Travels and Researches in South Africa* (Neill 1986, 275).

The original two universities to participate in Livingstone's vision for sending missionaries to Africa were England's oldest and most famous -- Oxford and Cambridge. Prior to its eventual name, Universities' Mission to Central Africa, the organization was called The Oxford and Cambridge Mission to Central Africa. Their inspiration was not only Livingstone's writing and his heralded tour through England in 1857, but also the burning passion of his parting words as he left Great Britain to return to Africa, "I go back to Africa to try to make an open path for commerce and Christianity. Do you carry out the work, which I have begun? I leave it to you" (Anderson-Morshead 1956, 3).

The Universities' Mission to Central Africa is usually perceived to have been a British endeavor, but the venture would have surely failed if it had not been for a South African clergyman, Bishop Robert Gray from Cape Town. His visit to England in 1858 to encourage support for the missionary effort to Africa came at a critical time -- the UMCA was in its early stages of development, vacillating about when and where to send missionaries.

Bishop Charles Mackenzie was chosen to lead the first delegation based largely on his

four years of ministerial experience ministering in Natal, South Africa. In 1860, the same year that Mackenzie and his company of six -- including clergymen, medical personnel, industrial and agricultural workers, left for Malawi, the organization's name was changed to Oxford, Cambridge, Dublin, and Durham Mission to Central Africa to accommodate the two new universities recruited to join the effort (Anderson-Morshead 1956, 6). When this new mission reached Malawi in 1861 it would make them the first mission group to establish work in the country.

Upon arrival Mackenzie's group faced immediate hardship. There were constant battles with slave traders, and in less than one year three of their missionaries, including Head Bishop Mackenzie, lost their lives to malaria. The new bishop appointed to replace McKenzie, Rev. William Tozer, immediately decided to abandon efforts in Malawi and gave the mission workers two choices -- Zululand in South Africa, or Zanzibar off the coast of Tanzania. Dr. Livingstone himself spoke out against the UMCA's decision to leave Nyasaland, and encouraged them to instead consider a move to the Shire Highlands. Despite his protests the UMCA's London Committee approved the mission's transfer to Zanzibar. In 1863 the work in Malawi was forsaken and their headquarters were moved to the island off the coast of Tanzania (Selfridge 1976, 62).

Fourteen years later, in 1875, the UMCA made another, but still unsuccessful effort to establish work along the shores of Lake Nyasa. W.P. Johnson and Charles Janson made a fateful expedition back into Nyasaland. Janson became ill and died on the trek before they could return to the coast. Johnson was stricken with ophtalmia and lost permanent eyesight in one eye, and was partially blinded in the other.

In 1886, a full twenty-three years after UMCA's first efforts to begin work in Malawi, they established a mission on Likoma Island in the middle of Lake Malawi. From this mission station, with the assistance of the mission's steamship, Charles Janson, they soon opened more than twenty grammar schools on the mainland. By 1910 they operated 61 schools in Malawi, and by 1924 that number had increased to 194 schools and 7,600 grammar school students.

In the early 1890's the UMCA began a long tradition of sending their most promising converts to their mission in Zanzibar for teacher training. In 1899 they had opened their own

teacher training centre in Malindi, the St. Michael's T.T. College, to complement the teacher training efforts in Zanzibar (Banda 1982, 114).

2.3.2 The Livingstonia Mission

Livingstonia Mission was the culmination of the endeavors of two famous Free Church of Scotland missionaries -- Dr. James Stewart and Dr. Robert Laws. Incidentally, it is interesting to note that despite the great missionary legacy of Dr. Stewart the work of the Free Church of Scotland in Malawi was delayed some 12 years because of a pessimistic report brought back to the mission board by Stewart. In 1862 Livingstone had sent Stewart to central Africa to look into the possibility of opening a mission in Malawi. After less than one year in the Shire Highlands of southern Nyasaland, Stewart returned to Scotland with a report that intertribal wars and slave raids made the territory unfit for missionary work.

It was not until 1875 that Scottish missionaries would establish the country's first permanent mission station at Cape Maclear -- named Livingstonia Mission (Banda 1982, 4). The first five years at Cape Maclear were wracked with hardship. The mission lost five missionaries to malaria and had spent more than \$30,000 [USD]⁽¹⁾ to establish the work, and yet had only baptized one convert (Livingstone 1921, 183). In 1881 Laws was granted permission by the Home Committee to abandon the work at Cape Maclear and establish a new mission further up the lake at Bandawe. From there Laws planned to plant more stations inland.

One of Livingstonia Mission's most significant early contributions to the development of the country was to open the country's first primary school at Cape Maclear in 1875. The following year Stewart brought four African teachers up from Lovedale in South Africa to

⁽¹⁾For the purpose of continuity all monetary figures in this study will be cited in current U.S. dollars, because literature referred to in this paper cites a variety of foreign currencies, including British pounds, South African rands, and Malawi kwacha. If figures were not cited in a single currency they would not hold any comparative value.

It should also be noted that foreign currency amounts will be translated at current exchange rates -- not at the exchange rate at the time of reference. For example, the 1875 figure cited above of "more than \$30,000" was taken from Livingstone's reference to the amount the mission board had spent on the establishment of the Cape Maclear Mission, which was actually cited as £20,000 (British pounds). At today's exchange rate that would be slightly more than \$30,000.

establish a more formal school. Within three years they had 120 pupils enrolled, and by 1886 they were operating three schools with more than 300 students (Pachai 1973, 169). In 1894, nineteen years after the mission's initial arrival in Malawi, and two relocations later, Livingstonia Mission found a permanent home on the country's northern plateau overlooking Lake Malawi at Khondowe. The mission at Khondowe had two functions. Its first objective was to act as a base from which evangelistic endeavors would be made. The mission's second purpose was to develop an industrial training center to prepare the national for technical and educational vocations. This vocational school, Overtoun Institute, was in full operation by 1900, producing teachers, agriculturalists, construction workers, carpenters, printers, and skilled laborers with various technical skills.

After the mission's move to Khondowe, Livingstonia would become the most prolific school-planting institution in the history of Malawi -- primarily a result of the vision of Dr. Laws. Laws wanted to make Livingstonia a kind of educational and technical centre for the country. W.P. Livingstone explains Laws' vision for expanding Christianity through education,

The aim in his mind was to train up in Central Africa a Bible-reading and a Bible-loving people. To realize this he contemplated a mission comprising a line of central stations 30 miles apart on the lake shore, another line parallel to these 30 to 40 miles inland. On each station would be one primary school, and eight similar out-schools under the supervision of the missionary. Every alternate station would have a secondary school, which would be partly technical. Then there would be a great central institution or college to cover the higher educational and industrial needs of the people. (Livingstone 1921, 207)

Since the original primary schools were training many more adults than children, the schools were designed to prepare the pupils to do more than just read and write. They were being trained to be teachers, evangelists, pastors, industrial workers, and agriculturists.

Law's vision in 1900 to establish a chain of secondary schools was a vision many years ahead of its time. The first secondary school in Malawi would not be established until 1940, by Rev. David Scott of the Church of Scotland.

One important factor that contributed greatly to Laws' desire to establish a network of schools and centers for higher learning was the problem of sending their best people to Lovedale, the mission's teacher-training school in South Africa. "I think it better that we should aim not so much at sending them to Lovedale as developing Lovedale here" (Livingstone

1921, 208). So beginning in 1894, Laws' Overtoun Institute began training its own teachers, clerks, and theological students (Banda 1982, 114).

By 1920 Livingstonia Mission had established a total of 518 schools, with an enrollment of over 41,000 students spread across the entire northern region of Malawi. Even today the schools in the north are considered to be the best in the country, producing a large percentage of Malawi's teachers and civil servants. In fact, by 1990 the people in the central and southern region had become so envious of the northerners holding such a disproportionately large number of teaching posts throughout the country that the president passed a decree that teachers could only work in the regions where they were from. In effect this act forced thousands of experienced teachers to return to the north -- a move that only strengthened the educational system in the northern region and weakened that of the central and southern regions. The effects of this presidential decree are now being seen in the quality of secondary school students applying for university. An example of this trend has been recognized at African Bible College in Lilongwe, where all new applicants are required to sit for an entrance examination. Unlike other institutions in Malawi, geographical origin is not a factor in the admissions process. In 1999 the college's entrance test was given to 312 perspective students who successfully completed secondary school. 71 were from the southern region, 189 from the central region, and 52 from the northern region. Even though the fewest number of students who took the exam were from the north, these students still represented a significantly larger percentage of those accepted at the college in relation to the number of those who sat for the exam. In 1999 African Bible College accepted eight new students from the southern region -- which was only 11% of those who took the exam from that region. Twenty-nine students were selected from the central region, or 15% of those who sat for the test. In contrast, twelve students, or 23% of the fifty-two students who took the exam in the north, were accepted⁽²⁾.

Even twenty years ago when John McCracken wrote his historical account of mission in Malawi, Politics and Christianity in Malawi, he recognized that Livingstonia was operating on a different standard than the other missions in the country:

⁽²⁾Registrar's office, African Bible College, Lilongwe, Malawi, 1999.

Livingstonia in 1914 was still one of the best organised missionary societies in Central Africa; the proud possessor of the most advanced post-primary Institute in the area; the respected exponent of ideas for African development. (McCracken 1977, 221)

The period of 1915-1921 was a time of transition for Livingstonia Mission. In 1914, when the mission ordained its first national ministers, they had 9,500 communicants and 57,500 students in their schools. Then, over the next five years, a new emphasis was placed on church membership. By 1920 communicants had increased their number by over 50%, yet during this same period there was a marked decline in grammar school enrollment -- a reduction of almost 20% (Du Plessis 1929, 300).

John McCracken attributes this marked decline to the disturbances of the first World War. Many of the mission's schools were closed and the British mission workers evacuated. German troops crossed over Malawi's northern border on a number of occasions from German East Africa (later named Tanganyika and then Tanzania) to loot the towns and missions for supplies. On both sides of the boarder the locals were in great demand to work as porters. Consequently, McCracken attributes the great decline of the educational system during the war to the drain of the mission's manpower. Prior to WWI Livingstonia was operating 30% of the schools in the country. By the end of the conflict Livingstonia's share only amounted to 16% (McCracken 1977, 221).

The development of Livingstonia's schools, churches, and the mission itself did not come without sacrifice. In the first fifteen years of the Free Church of Scotland's work in Malawi forty-five missionaries were sent onto the field. By 1890, thirteen of them had died, twenty-two had withdrawn and only ten remained. In return for these early efforts and sacrifices a meager fifty communicants had been baptized during the first fifteen years in Nyasaland. So many missionaries had been lost at the original Cape Maclear mission on the coast of Lake Malawi that Laws abandoned the station and moved inland to Bandawe. When Professor Henry Drummond visited Cape Maclear in 1883, two years after Laws' departure, he wrote the following description of what he found:

Magnificent mountains of green to the summit with forest encircled the station, and on the silver sand of a small bay stood the small row of trim white cottages. A neat path through a small garden led up to the settlement, and I approached the largest house and entered. It was the Livingstonia manse -- the head missionary's house. It was spotlessly clean; English furniture was in the

room, a medicine chest, familiar-looking dishes were in the cupboards, books lying about, but there was no missionary in it. I went to the next house -- it was the school, the benches were there and the blackboard, but there were no scholars and no teachers. I passed to the next, it was the blacksmith's shop; there were the tools and the anvil, but there was no blacksmith. And so on to the next, and the next all in perfect order and all empty. Then a native approached and led me a few yards into the forest. And there among the Mimosa trees, under a huge granite mountain, were five graves. These were the missionaries. (Du Plessis 1929, 292)

It should be added, however, that Laws was not pleased with this assessment of their pioneer mission work that Drummond sent back to England. In W. P. Livingstone's biography of Robert Laws, *Laws of Livingstonia*, he explains Laws' displeasure with Drummond's account of the mission's work that made it sound like a failure,

His description of the spot in Tropical Africa, evidently jotted down at the time and left unaltered, gave to the outside world a totally wrong impression of the situation and did the Mission considerable harm. It set the keynote for subsequent travelers, who wrote in the same commiserating strain and conveyed to their readers the same sense of depression and failure. (Livingstone 1921, 213)

2.3.3 The Established Church of Scotland

In 1875 the Church of Scotland sent a missionary named Henry Henderson to lead a team of six missionaries to establish a mission station in the southern highlands of Malawi. He was given instructions to name it after David Livingstone's birthplace, Blantyre. The purpose of the mission was to develop an industrial and evangelical centre that would be reflective of "Christian life and civilization" (Banda 1982, 10).

In Kelvin Banda's work, *A Brief History of Education in Malawi*, he criticizes the mission's founders for concerning themselves more with commerce and colonial matters than education. Banda claims that these distractions lead to the infamous crisis at the mission, *The Blantyre Scandal*⁽³⁾, where mission authorities were somewhat responsible for civil jurisdiction that resulted in the death of two Malawians. As unthinkable as that may sound today,

⁽³⁾For a complete commentary on the *Blantyre Scandal* refer to pages 78-95 of A. C. Ross' doctoral dissertation, "The Origins and Development of the Church of Scotland Mission, Blantyre, Nyasaland, 1875-1926" (1968). Selected pages from this dissertation pertinent to the activities of the early Blantyre mission related to civil jurisdiction have been included in the Appendix of this paper, section A.

Du Plessis explains that the early missionaries were somewhat compelled to shoulder civil duties, primarily because there was no other established form of law enforcement in place at the time (Du Plessis 1929, 302).

The Home Board of the Church of Scotland recognized the dangers of being perceived as a colony instead of a mission station and specifically instructed the mission's leaders not to involve themselves in civil or legal matters. In 1881, partially as a result of the above mentioned incident, the Church of Scotland withdrew all their missionaries from the field and sent a Rev. David Scott to reorganize the work and assume leadership of the mission.

Scott focused the mission's attention on three fields -- education, agriculture, and simple industry that could be incorporated in the village setting. In 1908 Blantyre Mission began training their own teachers -- placing emphasis on religious instruction, hygiene, and English (Banda 1982, 116). By 1910, under Scott's leadership Blantyre had become the country's centre of education and industry. In 1940 the Blantyre Mission opened the first secondary school in the country, named after the mission's founder -- Henry Henderson. Today the Henry Henderson Institute is still perceived as one of the best secondary schools in the country.

2.3.4 The Dutch Reformed Church in South Africa

The Dutch Reformed Church was first established in South Africa in 1652. Although originally a colonial branch of the Reformed Church in Holland, it was granted autonomy in 1824 (Pauw 1980, 44). In 1885 the famous mission pioneer, A.C. Murray, proposed that the DRC offer to assist the Church of Scotland in Malawi, "We as fellow Presbyterians would be greatly welcomed and may expect to receive the support of the Scottish brethren" (Selfridge 1976, 60).

The DRC was one of only a hand-full of missions that knew from the outset what role they wanted to play in the establishment of the church in Africa. From the beginning the DRC understood that its mission was to establish a national church. The mission may not have developed a comprehensive theology of mission at the time they initiated their work in Malawi, but by the early 1900's the DRC was placing a strong emphasis on *Volkskirche*, "Church of and for the people" (Pauw 1980, 52).

Murray's initial trip to Malawi was made in 1888, but it was not until he was joined by

Rev. Theunis Vlok in 1889 that they established the DRC's first mission at Mvera (Pauw 1980, 65). Within a year, by 1890, they had also established the mission's first school at Mvera. This was accomplished with the help of a national teacher, Tomani, who had been trained at the mission in Cape Maclear.

In 1896, four years after an initial visit to Nkhoma mountain, Vlok and Rev. J.F. du Toit established the Nkhoma Mission. Three days after their arrival they had six to eight hundred people at their first Sunday morning service. Du Toit passed away after working at the mission for only two years, but within months of his death in 1897, the mission began baptizing its first converts (Pauw 1980, 76).

In 1902 the DRC opened a training school for teachers and national pastors. In 1912 the training school was moved to Nkhoma Mission, where it was known as Nkhoma Teachers' Training College. Later, upon the death of William Murray, the school was renamed the William Murray Teachers' Training College. By 1910 the Dutch Reformed Church had established five other mission stations and 193 schools with a total enrollment of over 20,000 students. Within fifteen years the number of primary schools had increased to 713, with more than 40,000 pupils.

In 1913 the DRC made Nkhoma mission its permanent home and upgraded its primary education program to include a vocational vernacular. Courses at the vocational school included brick making, home construction, gardening, carpentry, oil making, tailoring, and animal husbandry. The mission was also very active in producing teachers for the many schools being established. After completing third grade the students could attend one year of "Normal School" to prepare them to be grade-school teachers⁽⁴⁾. At this stage the British colonial government had not yet established a Department of Education. The British actually did not involve themselves with the country's educational efforts until 1924. As a result the individual missions were free to establish their own guidelines and academic standards for teachers.

The monumental work in education that the DRC began in the the late 1880's was never perceived to be purely an academic undertaking of educating nationals. From the beginning education was seen as means to prepare the country for Christianity. The system of village

⁽⁴⁾Most third grade students were at least teenagers, and many were much older.

schools would become what C. M. Pauw describes as the “seedbed of the Church” (Pauw 1980, 154). In less than twenty years the DRC had developed a vast network of schools with 25,700 pupils (Du Plessis 1929, 308). In the next seven years that figure would almost double to 730 schools with 45,251 students (Pauw 1980, 159). These numbers dipped during WWI, but by 1925 the schools were once again growing and soon out-paced the prewar figures. Pauw quotes A. C. Murray as saying, “What the church is today in Nyasaland is due to the village schools (1980, 155).

2.3.5 The Zambezi Industrial Mission

The ZIM was established in 1892 in Mitsidi by a charismatic and unpredictable English missionary named Joseph Booth. This brief review will actually be more concerned with Booth's private ministry than with his work with ZIM -- primarily because Booth's endeavors in subsequent mission work are quite relevant to this study.

Both as a person and a mission worker Booth can at best be described as eccentric. His unorthodox methods and his aptitude for confrontation -- especially his conflicts with other mission organizations -- remains unequalled in Malawian church history. Booth wanted to be perceived as a champion of the African, but was often accused of cheating ignorant chiefs -- in one documented case he purchased 26,537 acres of land for \$60 [USD] (Langworthy 1996, 35). He wanted to train nationals to work side-by-side with him, but was often accused by other missionaries of simply hiring their best personnel out from under them. In 1894, William Elmslie published an article in the Blantyre Mission newspaper openly accusing Booth of stealing their mission's workers through the enticement of higher pay (Shepperson 1958, 35). He wanted to involve black Americans in the enterprise of evangelizing the African, but instead he ended up fueling the Chilembwe Uprising -- a doomed insurrection that resulted in the death of David Livingstone's nephew, the death of Booth's closest national associate, John Chilembwe, and the ruin of the Providence Industrial Mission. Yet despite the blunders of Joseph Booth it is important to examine his methodologies, because Booth's approach was new, unique, and pioneering. His missionary efforts can be described a strange brew of a entrepreneurship, pioneerism, and political activism.

Booth was party to a large contingent of missionaries of his day who felt industrial

mission work was the answer to the development and Christianization of Africa (Du Plessis 1929, 309). His philosophy of mission was two-fold: 1) Booth believed that all mission stations should be self sufficient. 2) He also believed that mission work in Malawi should be more dependent on national leadership. In fact the first book Booth ever wrote was entitled Africa for the Africans. But Booth's means of achieving his goals ostracized him from other missionaries. From the very outset he put himself at great odds with Alexander Hetherwick, superintendent of the Blantyre Mission, by establishing the new ZIM station just down the road, within sight of the Blantyre station.

Within a year of his entry into Malawi as a ZIM missionary, Booth had established an educational program for church leaders. It was not a proper institution, but every morning Booth spent time instructing his four top pupils. They in turn would teach lower grade students in the afternoon. Similar approaches to education and instruction was followed by other missions -- especially in the early years of establishment.

At first his work prospered, and by the end of his first year as a teacher Booth was already making application to ZIM headquarters for funds to establish what he referred to as a "Native College." His vision was to provide formal education for the nationals at the highest level possible (Langworthy 1996, 40).

It is not clear why Booth or ZIM never developed this idea further. As for Booth it was probably due to his historic inability to see a project through from beginning to end. He was a great visionary, but he lacked the ability to take a project much farther than the early stages of development. Another example of Booth's high aspirations that never saw fruition was his vision to plant 20 missions within three years (he had originally been given permission by H.H. Johnston to plant five). This project also was never fully realized.

Booth actually spent very few years working with ZIM. In fact, of his first eleven years in Africa only five were spent on the mission field. Within a short time of his arrival in Malawi he was locked in heated conflicts with fellow ZIM missionaries, as well as those from other missions. The great missionary himself, Robert Laws, on at least one occasion directly accused Booth of being a disturber of local mission peace (Langworthy 1996, 28). Ironically, when Laws once asked Booth out of frustration why he came to Nyasaland if his only purpose was to create conflict, Booth told Laws that he was actually the one who influenced him to come to

Malawi. Evidently at a meeting in South Africa a few years earlier Laws was openly petitioning for help -- Booth was present at the meeting and later responded to Laws' petition for help.

One of the greatest conflicts created by Booth started when he began baptizing converts by immersion. (Converts in the sense that they were his followers. At this point in time ZIM was not established as a church). Booth was summarily attacked on three fronts. First he was challenged by the Church of Scotland missionaries because Booth was not ordained. Next he was attacked by his own ZIM missionaries because he immersed rather than sprinkled. He was also criticized by both of these parties for rebaptizing by immersion those who had already been baptized by sprinkling.

From almost the very beginning of his mission work in Malawi Booth had to contend with considerable opposition from the Church of Scotland's missionaries residing at the Blantyre Mission. They were quite put off by his unusual air of independence and his open criticism of the Blantyre missionaries' "extravagant" lifestyle⁽⁵⁾. Most rankling though, was Booth's obstinate decision to establish ZIM's Mitsidi mission within just a few miles of Blantyre Mission despite their voiced disapproval. Professor C. M. Pauw accurately sums up Booth's contribution to mission and conflict in Malawi;

From the point of view of other Missions he generally was seen as something of a nuisance, proselytizing and encroaching upon the spheres of others and spreading discontent amongst the people (Pauw 1980, 31).

Not surprisingly Booth was found returning to England by the end of 1893, just a year after his arrival in Malawi. He was forced to leave the field partly because of his health, but also because of his inability to peacefully cohabit with the other mission workers, including his own ZIM colleagues (Langworthy 1996, 63).

By the end of 1894 ZIM was reviewing Booth's work and investigating how he was spending the funds he had raised. Not long after the conclusion of this investigation he was removed as superintendent of the mission. Shortly thereafter Booth resigned from ZIM. He wasted no time in turning his attention to two other projects -- the Nyasa Industrial Mission which he had founded while still with ZIM, and the Baptist Industrial Mission of Scotland.

Booth's ministry with both of these organizations was nondistinctive. He never did start

⁽⁵⁾At the time the Church of Scotland paid their missionaries an allowance of \$75 [USD] a year, while Booth received only half that amount.

any work for BIM, and was soon estranged from NIM as well. Historian and grandson of Booth, Harry Langworthy, sums up the pioneer's efforts in the following manner, "Booth [habitually] underestimated costs, overestimated profits and ignored unforeseen circumstances in his schemes. In the long run a combination of factors led the ZIM, NIM and BIM to abandon Booth's conviction of the efficiency of the self-supporting and self-propagating industrial mission" (Langworthy 1996, 73).

The above is a fair assessment of Booth, but it is also a bit surprising that either Booth or Langworthy would consider Booth's mission efforts as "self-supporting". In reality none of his ventures ever supported themselves. Instead, Booth devoted a disproportionately large amount of time and effort to raising funds. He was constantly soliciting donors by mail and in person in the United Kingdom, the United States, and Australia.

The observation of the researcher of this present dissertation in regard to self-sufficient missions is that it will seldom -- if ever -- be successful if the expatriate mission worker is trying to make his living off the local people. There are many different formulas to the self-supporting endeavor, but it has been observed that once a missionary tries to earn a Western-scaled salary off of local nationals who earn many times less what the foreigner does, the venture -- if in the name of Christianity -- will almost always fail. This appears to be true at least in the case of Booth, even though it was one of his primary goals.

The Zambezi Industrial Mission was established as a self-supporting institution. Joseph Booth was a great believer of this philosophy. He believed that if a mission station was established and engaged itself in industrial work and was able to sell those crops or articles so produced, then a self-supporting Christian community would result (Banda 1982, 12).

This vision never manifested itself, but by 1910, six years after Booth's departure from the mission, two important developments had taken place : 1) the mission had expanded to five new stations, and 2) ZIM had established 73 grammar schools with an enrollment of more than 4,000 pupils (Banda 1982, 12).

2.4 AN ANALYSIS OF HISTORICAL DATA

After reviewing early mission work in Malawi certain patterns begin to emerge.

C. Martin Pauw touches on a few of these phases of mission work in his summary of how the DRC's mission policy in Malawi was shaped and influenced. First, there was an emphasis on soul-winning. Second, there was an emphasis on church planting. Third, making the church self sufficient was stressed. And fourth, a desire arose to make the church indigenous (Pauw 1980, 53).

By utilizing the information gathered from these five missions the following conclusions can be drawn as the mission work showed development from pioneering stages, to vocational mission, to church planting, to pastor training, to the final stages of the emerging paradigm of leadership development.

2.4.1 Pioneer Work

All early mission work initially began at the pioneering level. Among other things this entailed forging through the bush to find an appropriate location for their station, and establishing contact with local villages and learning their languages.

2.4.2 Vocational Mission

The next step for each of these missions was to begin teaching the local people how to read and write. This stage has been referred to as the *vocational* phase in mission, because at some stage the course of instruction would incorporate teaching basic trades -- such as how to be a clerk, telegraphist, carpenter, steel worker, etc. This paradigm can be subdivided into three parts -- primary education, vocational education, and secondary education, but such an exercise is not necessary for this study for two reasons: 1) the first two (primary and vocational education) were often combined since much of the early primary school education was done with adults instead of children, and 2) even though secondary education was introduced much later than primary or vocational schools, it is still a reflection of the mission's effort to equip the national for the modernization of Malawi. In contrast the purpose of the pastor-training schools was solely to prepare the national for ordination.

2.4.3 Church Planting

Even though most mission stations immediately established churches on their premises,

the wide-spread church planting enterprise did not begin until after the missionaries were able to start producing fruit from their primary/vocational schools.

2.4.4 Pastor Training

The next trend common to these early mission endeavors was to establish centers for preparing men for ordination. Without exception, institutions for pastoral training were developed long after national churches had been planted. A good example is the Livingstonia Mission, which was not prepared to ordain its first minister until 1914. By that date the mission already had 9,500 communicants attending their churches.

2.4.5 An Emerging Paradigm

The fifth phase of mission method to develop among these early missions has been referred to as the *emerging* paradigm of leadership development. It is considered *emerging* because even today -- 110 years after the seeds of education were planted in Malawi -- the institutions of higher Christian/theological education are only now beginning to sprout. If the following questions were the criteria for entering the paradigm of leadership development, a great majority of missions in Malawi would still be found wanting: 1) Is there a commitment to train national leaders at the same level as the expatriate mission workers they will inevitably replace? 2) Are plans underway to localize higher Christian/theological education?

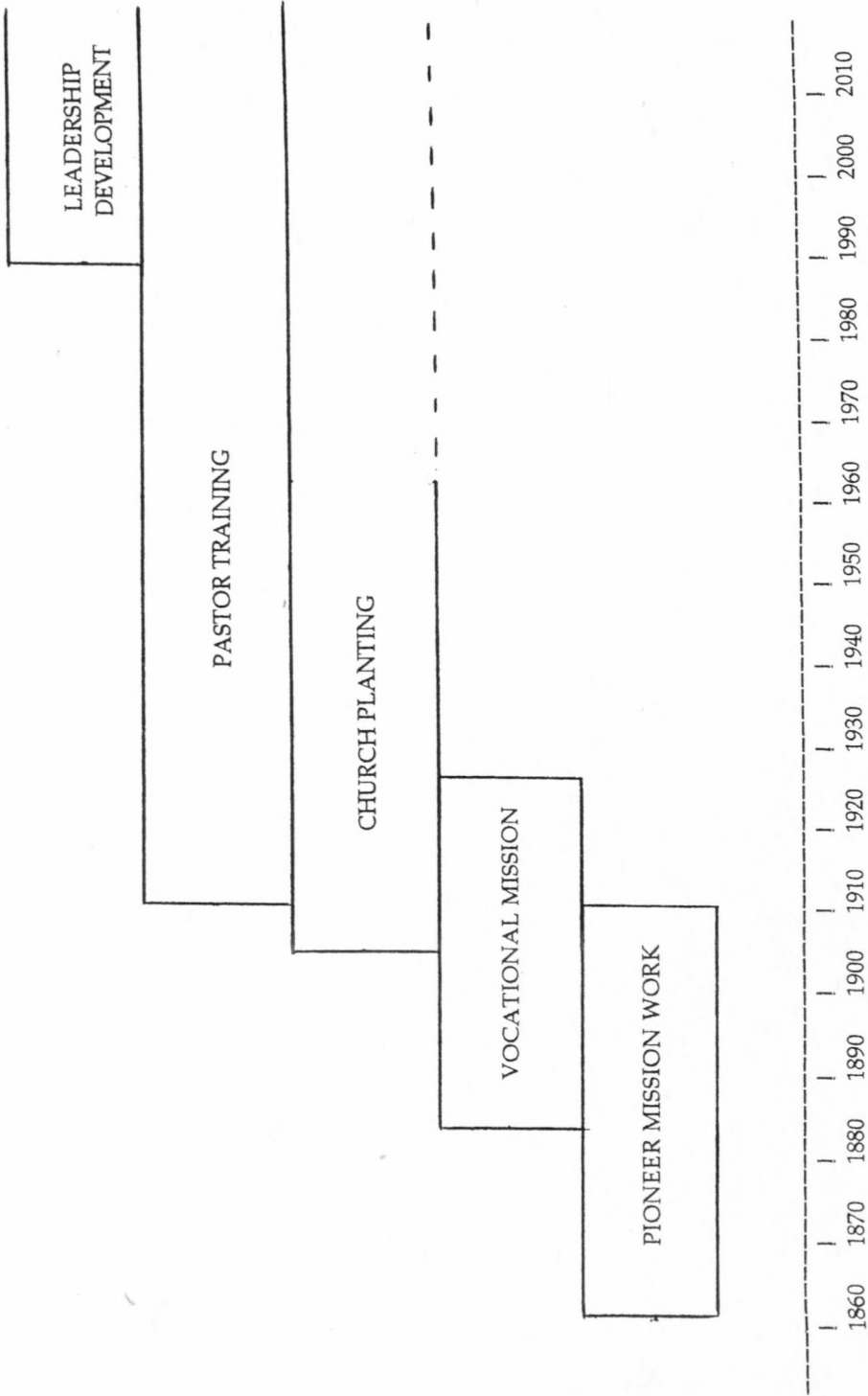
The attached graph, [DIAGRAM 2.A], is designed to illustrate how the focus of mission method has shifted from one dimension to the next stage between 1861 and the present. As shown on the diagram, leadership development, or post-secondary Christian and theological instruction, is only recently emerging as a priority of the mission.

2.5 POLITICAL TRANSITIONS AND MISSION IN MALAWI

In addition to studying the progression of mission work in Malawi, it is important to examine how these movements coincided with the political developments of the country. The political history of Malawi can be divided into five different periods: Pre-colonial (1860-1890), Colonial (1891-1924), Pre-independence (1925-1964), Single-party (1965-1993), and

[DIAGRAM 2.A]

SUMMARY OF HISTORIC MISSION METHODOLOGY
IN MALAWI



Democratic (1994-Present).

The purpose of this section is to also demonstrate the interdependent nature of mission and political progress of Malawi. It would be impractical for the early political developments of the colony to be studied apart from the influence of early mission work. Therefore, this section will also examine the role the missions played in Britain's decision to colonize Nyasaland -- a role that Brian Stanley feels was quite significant, "missionaries played no less prominent a part in the absorption of Nyasaland into the British empire between 1889 and 1894 than they had played in Bechuanaland a decade earlier" (1990, 121). Yet Stanley goes on to point out that any cooperation or assistance the missions lent to colonial powers was only done for one of two honorable reasons: 1) to protect the interests of Christianity in the region, or 2) to bring commerce and civility to the region to make it easier for the advancement of Christianity. For example, in the late 1800's slave trade was at its peak in the region and was a major factor in both the UMCA and Livingstonia Mission's decision to abandon their initial stations along the coast of Lake Malawi⁽⁶⁾. Furthermore, slave raids by opposing tribes were only part of the problem. The Arab/Muslim influence was growing, and the missionaries were powerless to stop the many slave caravans with which they came in contact.

During this time period (1884-1889), the missions were also facing challenges from two additional and equally dangerous forces. German intrusion into east Africa, and their aggressiveness in securing trade privileges along the coast, caused problems for mission work being carried out inland. There was also a new Arab militancy coming out of Zanzibar that resulted in the rejection of anything European. Arab chiefs, especially Mlozi and the Sultan of Zanzibar, flush with their new-found wealth and influence bestowed upon them by German traders, became increasingly militant Muslims. By 1888, Brian Stanley describes it as a virtual war between the missionaries and the powerful Arab chiefs, "the choice for Africa was not Europe or independence, but Europe or Zanzibar" (Stanley 1990,124).

⁽⁶⁾Criticism has been directed at both Livingstone and the early missionaries for cooperating with the colonizational efforts, when in reality the most effective way for the foreign mission workers to bring a halt to the trade in human cargo was by encouraging colonial supervision of the region.

2.5.1 Pre-colonial (1859-1890)

These dates cover the period from when Livingstone first discovered Lake Malawi⁽⁷⁾ on September of 1859 (Hetherwick 1931 7), to the establishment of the first three mission organizations in Malawi. In addition, 1890 marks two other events: 1) the end of the British-Portuguese struggle for territory in the Shire River region, and 2) the beginning of British Protectorate rule over Malawi.

Bridglal Pachai acknowledges that much of the conflict between the British and the Portuguese in the last quarter of the nineteenth century can be attributed to the expeditions and influence of David Livingstone. Livingstone, upon his first visit to Malawi in September, 1859, discovered that the local people were not on favorable terms with the Portuguese because of their involvement with the slave trade (Pachai 1973, 70).¹ Livingstone encouraged the British to take advantage of this and even sent his own missionaries to establish the first commerce in the country. Therefore, as Weller and Linden have pointed out, not only does mission coincide with political progress in Africa, but very often Christian mission preceded colonial progress (Weller 1984, 112).

The nomenclature *pre-colonial* implies that this period preceded official British colonialism, but pre-colonial also indicates that there was a limited European presence and commercial activity in the country. Consequently the dates 1860 - 1890 have both social and economic significance, because during this period there were limited numbers of Europeans in the country, and commerce was in its initial stages. At the end of this time frame, by 1890, there were less than fifty Europeans in the whole country. That figure would multiply significantly in the next five years to more than 300. In 1891 export trade was quite insignificant -- valued at less than \$60,000 [USD]⁽⁸⁾. By 1896 the value of exported goods

(7) Livingstone first named the lake he discovered *Lake Nyasa*. The name was derived from the Chichewa word for lake. Some believe that when Livingstone asked for the name of the lake the people gave him the generic word for a body of water. After independence in 1965 the name of the lake was changed to Lake Malawi.

(8) See section 2.3.2, footnote no. 1 (page 26), for an explanation of how exchange rates and the value of monetary figures have been calculated for this paper.

would more than double to over \$150,000 [USD] (Pachai 1973,83).

It should be pointed out that there is not a clearly distinguishable date for when Malawi was officially colonized. The process actually required several steps, most of which took place in the latter portion of the pre-colonial period. These steps would at first only make Malawi a Protectorate.

In 1888 the Portuguese announced that they were preparing a 3,000 man contingent to settle the lower portion of Lake Malawi -- an effort they called a "civilizing mission" (Pachai 1973, 76). Harry Hamilton Johnston, who would eventually be assigned as the first Commissioner and Consul-General to Malawi, was sent to Lisbon to negotiate territory with the Portuguese and put a stop to their advances. The Portuguese were keen on establishing an unbroken land link between Mozambique and Angola, thus they were quite reluctant to relinquish territory. On the other hand, Johnston was prepared to give the Portuguese a large portion of what is today the northern region of Malawi.

It is at crucial juxtaposes in the the history of Malawi, such as these negotiations, that we see the missions playing a role that would prove to be critical to the shaping of a nation. The Free Church of Scotland, founders of the Livingstonia Mission, were very reluctant to have their mission located in Portuguese territory, and the Church of Scotland missionaries at Blantyre mission were furious. Their direct appeal to the British Prime Minister, Lord Salisbury, stopped the proposal of Harry Johnston.

The next conflict came in August of 1889, when Acting British Consul to Malawi, John Buchanan, wrote a letter to the Portuguese advising them to halt their expeditions through southern Malawi. The Portuguese chose to continue, and proceeded to attack a village in Balalika. As a result, in December, 1889, The British Prime Minister wrote Lisbon stating that their claims to the lower Shire area were irrelevant. Lord Salisbury emphasized that the Portuguese had controlled this region for two hundred years without making efforts to civilize it; therefore, the British would not tolerate any further expansion into Nyasaland territory.

There was great tension between the two countries. British ships off the coast of Africa were put on alert that war between Britain and Portugal was imminent. But by 1890 the Portuguese would give in, and in June 1891 the final Anglo-Portuguese treaty was signed (Pachai 1973, 79).

2.5.2 Colonial (1891-1924)

In 1891 Nyasaland was declared a British Protectorate. Compared to surrounding British territories, such as Zambia and Zimbabwe, Malawi held little commercial value, and was therefore denied the usual assistance for development afforded other British colonies. There were no natural resources, and malaria was a critical problem in the fertile lowlands. The only significant economic ventures of this period were the tea and coffee plantations in the southern highlands, primarily initiated by Cecil John Rhodes and a company Rhodes held large stakes in, the African Lakes Company.

Cecil Rhodes made very significant investments in the new protectorate -- even giving money directly to the Consul-General, Harry Johnston, to make land deals with the local chiefs. Rhodes actually had intentions of controlling all land sales and mining rights in Malawi. Johnston was not particularly opposed to Rhodes' control and investments, but because of the protests of the mission workers who had seen Rhodes manipulate control of all of Rhodesia out of the hands of the local people, Johnston balked at granting too much power to the A.L.C.

The colonial government was opposed to the use of slave labor in the new tea and coffee plantations, but were not adverse to the use of forced labor by native peasants who could not afford the administration's steep hut tax. Peasants who could not afford the annual hut tax were arrested and sent in chain gangs to pick tea in the southern highlands for three-month periods. Many of the men died along the way or chose to remain permanently in the tea plantations to earn money, resulting in the decimation of thousands of family units, particularly in the Central Region. These forced-labor migrations of the early 1900s has resulted in the disproportionate number of Malwians who live in the Southern region.

These hut taxes and other duties were paid to Collectors who had been assigned to each of the twelve districts of Malawi. They were young, inexperienced Brits who had been given broad powers by the Consul-General to act as policemen, magistrates, and administrators of their district. The Collector was the highest government official in his district. Pachai comments, "When one considers the manifold nature of their duties, their youth and inexperience when first coming out to Africa, one cannot but marvel at the fact that the system worked at all" (Pachai 1973, 84).

2.5.3 Pre-independence (1925-1964)

A division has been made within the colonial period that extended from 1891 to 1964 , because of a number of significant developments that took place in and around 1924. The years following were also of a distinct nature as the country struggled along the road toward independence.

Prior to 1920 there had been Native Associations organized by the colonial government which empowered the national chiefs and village headmen to oversee and govern their constituents as representatives of the colonial government. But in 1924 the first steps were taken to form a national political organization. Influential national civil servants met in Zomba in December of that year and formed the Representative Committee of the Northern Provinces Native Associations⁽⁹⁾ (Pachai 1973, 230). C. Martin Pauw points out this committee eventually became the forerunner of the Nyasaland African Congress, which was given direction by Levi Mumba, a medical officer from Karonga. The NAC was given financial support by Dr. Hastings Banda, who would eventually become the first president of Malawi (Pauw 1980, 15).

1924 was also the year of the Phelps-Stoke Commission's historic visit to Malawi. The Phelps-Stokes Commission was solicited by a United States-based organization, the Foreign Missions Conference of North America, to make a study of the progress of education in east Africa (Lange 1973, 55).

The Phelps-Stoke Commission was impressed with the efforts of the mission organizations, but was highly critical of the colonial government's neglect of education. The commission accused the government of being uncooperative with the missions and chastised them for having the lowest standard of education in colonized Africa (Banda 1982,67). The commission estimated the annual revenue of Nyasaland between 1923 and 1924 was \$450,000 [USD], yet only 1% of the annual revenue was being allocated for education -- compared to 20% being spent on the military.

⁽⁹⁾ *Northern Provinces* refers to Malawi's Central and Northern regions. *Native Associations* refers to the system of government established by the British that gave each Paramount chief administration over the group of chiefs in their area.

The most immediate results of the Phelps-Stokes Commission was the formation of a Department of Education in 1926. A year later there was an indirect development related to the commission's findings. The Malawian members of the Advisory Committee to the Department of Education began agitating for the Protectorate to establish a government-operated secondary school. Manifestations of their demands were not immediate. Evidently parties within the colonial government had been locked in debate on whether or not it was wise to "give advanced learning to the masses, if so, for what?" (Banda 1982, 83). It was only after great persistence by Advisory Committee members and intervention by Dr. Hastings Banda from Britain, that in 1938 the governor of the protectorate declared that secondary schools would be established.

A renewed struggle for independence began at the close of World War II when Dr. Hastings Banda, a Malawian medical doctor who had practiced in the United Kingdom for some fifteen years, formed the Nyasaland African Congress. Banda took his struggle directly to Malawi in 1958 and organized the country's first political party, the Congress Party. The party was soon banned and Banda imprisoned. After his release in 1960, Banda formed the new Malawi Congress Party and led a delegation to Britain to negotiate for self-rule at the *Nyasaland Constitutional Conference of 1960* (Banda 1982, 101). In 1963 Banda became east Africa's first Prime Minister, and a year later the country gained full independence.

2.5.4 Single-Party (1965-1993)

After independence the Malawi Congress Party elected Dr. Banda to be the country's first president. In 1971 his title would be expanded to "Life President." Banda has been accused by many of being a dictator and of violating his constituents' human rights, but others have recognized his presidency as benevolent and respected his desire to develop a nation that had long been neglected by its colonial rulers. In the twenty-nine years of his presidency Banda was able to accomplish significantly more in terms of infrastructure development, higher education establishment, and industrial growth than the British had in seventy years of colonial rule. Banda founded the country's first university and the first medical college, developed a substantial road system, and tirelessly pursued his vision of making Malawi self-sufficient -- primarily through the development of agriculture.

2.5.5 Democratic (1994-Present)

Democracy was pressed upon Banda and the Malawi Congress Party from forces within and outside the country. The first challenge to the Banda administration was a combination of both. In 1992, Chakufwa Chihana returned from political exile in Zambia to a hero's welcome. His intention was to establish a legitimate opposition party, but immediately after disembarking from his plane Chihana was incarcerated.

The second major controversy came from the religious sector. During the week of Lent, on March 8, 1992, the Catholic bishops of Malawi made public a document that later became known as *The Lenten Letter of 1992* (Schoffeleers 1999, 344-354), [original document included in Appendix of this paper]. On that Sunday every bishop was ordered to be in attendance at his own parish, and read the document to the congregation. This letter of protest helped gain the release of Chihana, but multi-party elections were not approved by Banda until international economic pressure and sanctions forced him to hold a *Multi-Party Referendum* in June of 1993. The alleged purpose of the referendum was to ask the people of Malawi if they wanted a multi-party form of government, or if they wanted the country to remain a single-party state. In an article written by Kenneth Ross, published a year later by *Missionalia*, he says that maybe a more important realization was that suddenly the Christian community discovered that their faith could have influence on the political world (Ross, *Missionalia*, 1995, 56).

In the referendum the nation voted for a multi-party form of government, and so a year later, May, 1994, the country's first multi-party elections were held. Many did not think that Banda, who was now in his mid-nineties, would run for president, but his stubborn character that helped pry his country away from the British thirty years earlier persevered. Banda was very familiar with his opponent, Bakili Muluzi, a former Secretary General of the Malawi Congress Party who had become estranged from Banda and the MCP. Muluzi, a Muslim from the southern region, was selected to represent a new and upcoming party named the United Democratic Front. Many in the MCP camp tried to make the election a battle of Christianity verses Islam, but in reality it turned out to be a contest between the southern and central regions.

Muluzi won the election convincingly, but it was Banda who surprised many critics -- not because he lost to a Muslim candidate -- but because after thirty years in power he stepped

down from the presidency exactly two days after the results of the election were released.

2.6 POLITICAL HISTORY AND ITS RELEVANCE TO MISSION

To conclude this review of Malawi's political history a few observations are in order. As stated earlier, the report compiled by the Phelps-Stokes Commission was a significant watershed in Malawi's history. The report resulted in a number of changes to the educational system in Nyasaland, the most significant manifestation was the government's formation of a Department of Education. But there was a second outcome that is often neglected, which may be of an even greater historical consequence than the emergence of a Department of Education, and which was directly related to mission. The commission's findings resulted in a monumentally consequential conflict between Dr. Robert Laws, founder of the Overtoun Institute, and Donald Fraser, a vigorous proponent of instituting the recommendations of the Phelps-Stokes Commission.

Intrinsic to Laws' philosophy of education was a vision for the missions to educate the Africans at a level where national Christians might play a more significant role in the administration of their own country. Anyone with a heart for higher Christian education cannot help but feel a sense of grief upon reading the words of Laws as he describes his passion and vision for a Christian university in Malawi -- almost eighty years ago, a vision that he would never see realized in his lifetime.

I hope that this will yet be known as the Overtoun College of the University of Livingstonia -- a dreamer's dream some may say, but not a few of laughed-at dreams are realities today. We have the opportunity now of molding the future and higher education of Central Africa and of securing that it shall be on an enduring Christian foundation. (McCracken 1977, 234)

Today it seems unthinkable that anyone would shun and scoff at such a dream, but his colleague on the field, and now opponent on education, Donald Fraser, felt that this type of instruction would be too exclusive, and that the missions should instead invest their resources in "mass education rather than just the intensive education of a few" (McCracken 1977, 232).

Even though Laws was highly respected on the field and among his compatriots in Britain, the Home Committee of the Free Church of Scotland favored Fraser's recommendations, effectively cutting off funding for Laws' proposal to expand the Overtoun Institute to full university status. Shortly afterward, in 1927, in an even more surprising development, the Home Committee asked Laws to resign as senior administrator (McCracken 1977, 236).

The significance of this confrontation between Laws and Fraser should not be underestimated. As a result of the Free Church of Scotland's Home Committee's decision to give preference to mass education, which was already being carried out by every other mission in Malawi on a massive scale, rather than higher Christian education, the paradigm of leadership development was to be postponed for another 60 years⁽¹¹⁾. Laws, a veteran mission worker in Africa understood that the future of the nation lay in the hands of the Africans he was training. Even after being retired by the mission, he continued to petition support for his vision until his death in 1934.

With the departure of Laws, higher Christian education in Malawi would suffer a demoralizing set-back from which it would not recover for many decades. In 1931 W.P. Young made this observation of the educational standards of Livingstonia in the wake of Laws' departure;

More than thirty years ago, this Institution was offering courses in general education which were far beyond anything we offer today. For during those years there has been -- in a good sense -- a down-grade movement in that we have been brought more and more to emphasize the fundamental importance of sound training in the vernacular school and the development of an ordered system built on it. (McCracken 1977, 236)

What is even more perplexing than the FCS abandoning Laws' vision for higher Christian education is the European missionaries' smug satisfaction with such low standards of education for the African. During the construction of the African Bible College in Lilongwe from 1989 to 1991 -- a four-year Christian college that was to offer a Bachelor of Arts degree in Biblical Studies -- it was evident that Fraser and Young's philosophy, that the African is not ready for higher and more intellectual Christian education, still existed. On several occasions the

⁽¹¹⁾ It would actually be another forty years until a university was established in Malawi -- the University of Malawi in 1967. And it would be more than 60 years before the first four-year Christian college would be operative at university level -- African Bible College in 1991.

administration of the new college was questioned by mission organizations as to how it expected the Christian community of Malawi to absorb the college's 30-40 graduates each year. There were also snide remarks questioning the plausibility of the church being able to utilize so many "over-educated" nationals.

But these sanballatous sentiments soon proved misguided. Within six years of its opening, African Bible College was graduating more than 40 students each year, and yet that figure has already proven to be insufficient. Current political trends in many African countries have forced foreign mission organizations to replace its expatriate missionaries with nationals. In 1984 Zimbabwe put a ban on all new expatriates coming to work in the country. The ban was intended to open high-salary jobs for qualified nationals, but this ban was also extended to mission organizations. The pertinent question now becomes, have the missions in Zimbabwe trained national leadership at the same level as their foreign mission workers, so that qualified personnel can take over the work being vacated by departing expatriates?

In 1995 similar restrictions on expatriate professionals was being considered in Malawi. Although restraints have yet to be placed on missionaries entering Malawi, it has already begun to effect commercial business. Between 1994 and 1998 the number of Temporary Employment Permits issued to expatriates dropped from more than 2,000 to less than 600 (Makandawire, interview). Consequently, the process of nationalization has been accelerated. Churches and missions have begun to enter the paradigm of leadership development either by their own choice, like the Baptist Mission in Malawi's 1994 decision to up-grade their pastor training school to "seminary"⁽¹²⁾ status, or else they will eventually be forced into this paradigm by government and politics.

In summary, it would seem impossible that a country so poorly equipped by its colonializing power would be able to survive. Malawi, on paper, would not have been a likely

⁽¹²⁾As will be discussed later in this study, the term "seminary" has traditionally been used very loosely in Africa. In the case of the Baptist Mission in Malawi, "seminary" refers to a school that will accept students who have only finished secondary school -- dissimilar from most seminaries in the west that are granting MTh's or MDiv's and would therefore require that prospective students first complete a bachelors degree.

candidate for survival. Malawi was granted independence exactly twenty years after the first secondary school was established in the country. At the time of independence there was not a single university in the country. Medical facilities were almost nonexistent. National medical doctors numbered less than ten -- and one of those was the incoming president. Centered squarely in the middle of one of the richest mineral regions in the world, Malawi itself had nothing. Amazingly the nation survived. To what degree the transition from colony to republic has been a success is open to debate -- but it remains a fact that there was no apocalyptic collapse when the British withdrew.

It is always easy, and sometimes quite convenient, to look back and blame the colonial government for Malawi's current problems, but instead the church should look to the past in order to gain insight into the future. The time for an independent Malawi had come, but in many ways the British had not adequately prepared the nation. Thus the question must now be asked of the Christian community, is the church destined to make that same mistake? First, is the church in Malawi prepared to exist without any outside assistance -- financial, personnel, material, or theological? Second, is the national leadership equipped for this transition? The key word is *equipped*. Many believe that the national church is ready, but impatience for power and control is not a substitute for properly equipped leadership.

CHAPTER 3

MISSIOLOGICAL STUDY OF A THEOLOGY OF MISSION

3.1 INTRODUCTION

For this study to make an effective assessment of mission method in Africa, it must first tackle the important missiological task of determining what mission is. It would be irresponsible for this study to attempt to present an assessment of mission methodology in Africa without first establishing what is encompassed by mission. Yet such an effort requires careful and responsible tedium. In every missiologist is an abstruse desire to make a contribution that will further strengthen the foundations of the theology of mission, but this is not an uncomplicated endeavor. On one hand the missiologist is called to tender a message that is simple and clear. On the other hand the missiologist has the responsibility of unleashing a gospel that has the power to move the foundations of the world. This dichotomy is accurately described by Willem Saayman as an effort to hold together a wide spectrum of seemingly incompatible theologies (Kritzinger 1990, 1). And yet the goal of missiology is so precisely focused that it must be able to impact and change the life of a single lost soul.

The following is an outline of the three areas of missiology consequential to the results of this paper that will be examined in this chapter: 1) Toward Theology of Mission, 2) Motifs of Mission, and 3) The Interface of Church and Mission.

3.1.1 Toward a Theology of Mission

Almost every missiologist who has written a book on mission has attempted to formulate his or her own definition for mission. Charles Van Engen makes a fine effort at a concise, if not completely comprehensive, description of mission:

Mission is the people of God intentionally crossing barriers from church to nonchurch, faith to nonfaith, to proclaim by word and deed the coming of the kingdom of God in Jesus Christ; this task is achieved by means of the church's participation in God's mission of reconciling people to God, to themselves, to each other, and to the world, and gathering them into the church through repentance and faith in Jesus Christ by the work of the Holy Spirit with a view to the transformation of the world as a sign of the coming of the kingdom in Jesus Christ. (Van Engen 1996, 26)

Van Engen's definition is a nice attempt to construct manageable parameters for mission, but is this adequate? Are Van Engen's specifications sufficiently holistic? Is the church's role as central as it is intimated by Van Engen? Is mission limited to the *non-churched*? Does that mean that mission does not exist among Christians? What is the church's role in political and humanitarian mission?

As a result of this type of interchange one begins to realize that the theology of mission penetrates the very heart of soteriology. Personal salvation void of an understanding of mission becomes a vain and self-centric exercise. Man is justified in order to bear witness. It is only in a Western, humanistic-centered world-view that man is able to place himself at the center of the soteriological process. Consequently one of the primary objectives this chapter will be to examine the intricate task of establishing a proper definition for mission.

3.1.2 Motifs of Mission

Once it is determined how mission should be interpreted, the next hurdle is the question of how it should be applied. The thirteen motifs of mission outlined in Bosch's classic missiological text, Transforming Mission (Bosch 1991, 368-510), will be used as an outline for a comprehensive investigation of how mission is manifested through the people of God.

3.1.3 The Interface of Church and Mission

The third aspect of missiology that demands attention is mission and its relationship to the church. Any failures of mission in Africa related to the lack of Christian leadership on the continent can at least partly be attributed to the church. Therefore, the findings, recommendations, and models developed in the paper are immaterial if they are not related to, and incorporated by the church.

An explanation of the interdependent nature of church and mission requires delicate semantics. Kevin Livingston, while admitting weighted dependence on David Bosch, says;

The church is a part of the world and with it en route to salvation, we shall continue to believe that the church is, at the same time, the unique Body of Christ and as such separate from the world; after all, not the the church's mission and its being are of crucial importance. (Kritzinger 1990, 4)

Unfortunately, many in the Western church would perceive mission and church as drifting farther and farther apart. Despite the efforts of Gustav Warneck to free mission from the bondage of Practical Theology, an effort that would broaden the influence of missiology significantly, the Western church as a whole still fails to comprehend the intrinsic role of mission to theology universal (Kritzinger 1990, 259). As a result of this denial, the West is found once again turning its back on mission. In many denominations mission has become almost *passe*. Not only is it becoming more and more difficult to find Christians willing to leave the comforts of the West to serve in a Third World country, but the church itself shows signs of growing calloused and apathetic in regard to mission. Churches at "home" have their own needs and problems -- so instead of sending their people abroad they simply keep them at home and relabel the employees of the church "home missionaries". The result is a self-serving, self-centered Christianity that eventually erodes the church's vision for world mission.

3.2 TOWARD A THEOLOGY OF MISSION

There are some missiologist who would question the title of this section, *Theology of Mission*. Their contention would correctly be that theology is a product of mission, not vice versa. The argument is that theology only exists because God has willed that His people

participate in mission. In that sense theology exists only to better equip, enlighten, and indoctrinate the Christian for mission. This is why Bosch has been widely quoted as referring to mission as “the mother of theology” (Bosch 1991, 16). Therefore, the purpose of this section will be to examine the interdependent nature of church, mission, and theology.

3.2.1 Defining Mission

On the surface *mission* might appear as a simple and straightforward concept, but at the core it becomes a tangled web of -- among many other things -- theological, philosophical, and anthropological concerns. Therefore, in order to grant definition to mission one must return to the original question, *what is mission?* Indeed a demanding question, which inevitably leads to a maze of others: How comprehensive is mission? Does the church adhere to only the *kerygma* as mission (the proclamation of the Word of God) or should all the activities of the *diakona* (the service ministry of the church) also be included? What forms of ministry does God sanction, and what does he not? Are all endeavors undertaken in the name of Christ to be considered mission? Are all good works performed by Christians considered mission? If that is true then where is the line to be drawn between a Christian doing a good work, and a Christian doing the work of God, allowing such a distinction might be made.

The church's historical usage of the term *mission*, and their understanding of what mission is, does not necessarily assist the clarification process. In the mid-1500's Ignatius of Loyola asked the Jesuits to take a vow of mission, *votum missions*. The Jesuits understood this to be a vow of action and sacrifice. Karl Muller cites Jesuit Acosta as stating, “By mission I mean journeys and undertakings carried on from town to town for the sake of the word of God” (Muller 1987, 30). Intrinsic to most historic conceptions of mission was a mandate to convert the heathen. Pietist Philipp Jakob Spener wrote in the late-1600's, “God does not wait until the heathen come and seek his grace but rather brings it to them” (Muller 1987, 31). Even the father of modern mission, William Carey, spoke of mission in terms of “conversion of the heathen” and the work of “instructing the heathen” (Muller 1987, 31).

Karl Muller recognizes Gustav Warneck (1834-1910) as the first to make a systematic contribution to the definition of mission. In his work *Evangelische Missionslehre* Warneck describes mission as “all the activities of Christianity aimed at the planting and organization of

the Christian Church among non-Christians. This activity is called mission as it is based on the missionary commission" (Muller 1987, 35). In short, Warneck supported a narrow interpretation of mission that applied only to Christian efforts to spread Christianity among non-Christians.

In more recent years mission has been expanded far beyond these early conceptions -- to the point of spreading itself so thin that it becomes an invisible and ineffective facade. A perfect example of this is the following declaration by the 1984 Lutheran World Federation -- a dictum so ambiguous and so void of intention or purpose that it becomes absolutely meaningless. "Mission is the common responsibility of all Christians, all communities and all churches; mission in every place is the privilege and the common responsibility of the worldwide Church" (Muller 1987, 48).

Thus bracketed between a narrow historic interpretation and a much broader post-modern WCC-influenced understanding lies a relevant definition of mission. Van Engen's effort cited in the introduction of this chapter, despite its accuracy, remains restrictive, primarily because of his efforts to create boundaries for mission. Mission must be recognized as being as broad as the horizon, and yet its goal as narrow as the eye of a needle. David Bosch offers a straightforward, yet strikingly precise definition, "Christian mission [is] the total task which God has set the Church for the salvation of the world" (Kritzinger 1990, 3). In this brief description Bosch has masterfully outlined the principle task of missiology -- how mission must theologically bind together God, church, and salvation.

3.2.1.1 Mission in the New Testament

The most fundamental problem in developing a concise, yet comprehensive definition for mission is the historical progression of the term itself, *mission*, which is a post-New Testament construct. There is actually no reference to mission or missionary in Scripture. David Bosch says,

The tremendous increase in the use of the word 'mission' in recent decades, especially in circles close to the World Council of Churches, apprise to be a hindrance rather than a help. The word 'mission' was once as rare in the vocabulary of certain churches as it has become commonplace in our time. (Bosch 1978, 11)

Bosch points out that the problem with the overfamiliarity with mission is that pretty soon everything is calling itself mission, and when that happens, the term is meaningless. Therefore, it is important to first discover the origin of the term *mission*, determine the parameters of its meaning, and then establish accuracy by confirming that it is consistent with the methodology of the New Testament church.

Missio, which means "a sending away", comes from the Latin phrase which implies one who is sent to do the work of God (Duncan 1997, v.27, no.7). There is a pro-active nature to this verb -- to be sent to do the work of God. *Missio Dei* then is God's mission, or as Bosch describes it, "God's self-revelation." *Missio Dei* is God's involvement in and with the world. It is the proclamation of the good news of God (Bosch 1991, 10).

To say that mission is to do the work of God -- *missio Dei* -- would initially imply that God has a purpose for those whom he has chosen to save. In actuality God has a dual purpose for those he elects. First, they are to glorify Him, and second, they are to proclaim his salvation. The second purpose is a natural manifestation of the first. Two key verses, I Peter 2:3-10 and I John 1:2-4, confirm this thesis.

3.2.1.2 Mission as Kerygma and Diakonia

Proclamation should not be viewed in the narrow, *kerygma*, sense of standing up and preaching, but in the broader sense of making God's salvation known to the world. What the church determines to be the most effective way to make God's salvation known will ultimately define the function of the church, and in the end give definition to mission. Furthermore, if mission is God's intention for his children then it is also his intention for the church. Consequently mission cannot be defined simply as the proclamation of the gospel -- nor as only the dispensing of salvation. Mission is any instrument God chooses to use to save His elect.

The problem then becomes distinguishing between which instruments God has chosen, and those chosen by man to promote his salvation. Many would argue that anything a Christian does that might lead a sinner to Christ is mission. This has been labeled the "comprehensive approach", which became a popular mission philosophy after the International

Missionary Conference in Jerusalem, 1928 (Pauw 1980, 146).

There are two problems with such a pluralistic approach to missiology. First, to claim that everything a Christian does is mission would soon mean that nothing is mission. There is a very fine -- yet very distinct -- line between saying that mission is as wide as the horizon, and saying that everything the church does is mission. Already there are indications that this is happening in the church. Almost every segment of the church has been given the label mission -- home missions, summer missions, rural missions, foreign missions, street missions, neighborhood missions -- so eventually mission becomes a meaningless and indistinguishable entity.

C.M Pauw points out a second problem with comprehensive mission. To award equality to all forms of Christian service would create dilution of the urgent need for proclamation (1980, 146). Ministries of education, medical, and socioeconomic assistance are important, but cannot be allowed to overshadow the importance of kerygma. Pauw explains,

The view that *kerygma* should be the starting point, the caption to the entire task of mission, does of course not exclude the other elements but places them in proper relation to proclamation. Thus *diakonia*, (service or ministry), stands as an equally valid aspect of the task of the Church. Both concepts should be seen in their wider context. *Kerygma* is not only verbal proclamation and *diakonia* is not only an act. (Pauw 1980, 147)

David Bosch does a wonderful job explaining the interrelational character of the *diakonia* and the *kerygma* in his work Witness to the World. He says that one cannot take precedent over the other or else the power of the Scriptures would be nullified. Good works are God's word, and the Word is made manifest in deed. Bosch states, "God's word is ringing deed and his deed a visible and tangible word" (Bosch 1978, 227).

3.2.1.3 Mission is Multifaceted

In his later text, Transforming Mission, Bosch refers to mission as "a multifaceted ministry" (Bosch 1991, 512). Thus the most important message that must be communicated to the church today is that mission is more than just preaching the gospel to the heathen. It is more than building mission hospitals in the bush. It is more than opening soup kitchens in the inner city. It is all of these things, and much more. When Bosch titled his acclaimed missiological text Transforming Mission, he had two things in mind. First is the ephemeral nature of mission. Mission is in flux, it is a dynamic that is always changing and moving. There are not five,

six, or seven concrete steps, stages, or modes of mission -- it is multi-dimensional and multifaceted. Second, Transforming Mission concurrently implies that the task of mission is to change the world. Its task is to transform for the better the corrupted world that mission must come in contact with.

In conclusion, one definition of mission is not more accurate than another as long as it includes the following five elements discussed in this section: 1) God is the ground of mission. Mission, as expressed in *missio Dei*, is God's own work. 2) With salvation, God wishes for men to be free from the bondages of sin, which is also manifested in the cruel and unjust world ruled by degenerate sinners. 3) The scope of mission is the world. Mission must be seen as a reaching out, not a drawing in.

3.2.2 Missiology

Missiology is the discipline of Christian theology which studies the proclamation of the gospel from the perspective of Scripture (Bosch 1991, 9). It is a total study of the church's task as established by Scripture (Bavinck 1960, xviii). Missiology is the process of analyzing the aims, means, methods, and agents of mission (Speer 1902, 49). It should be noted that missiology is distinct from prostheticism in the sense that missiology is concerned with the calling and proclamation, while prostheticism is the process of adding men to the church.

It was previously stated that David Bosch refers to mission as, "the mother of all theology". Even though this often-used quote of Bosch is a thorn in the flesh for theologians of other disciplines, the essence of this statement is true. All theology stems from the Christian's responsibility to propagate the salvation of Christ. Whether a theologian's goal is to develop an accurate Christology, soteriology, eschatology, systematic theology, or hermeneutical theology, in the end the purpose remains mission. This is why, in a 1984 publication entitled Missions & Theological Education, Bosch is quoted as saying that serious problems arise when attempts are made to extinguish missiology by blending it into other theologies is that mission is both too narrow and too wide for such an exercise to be possible.

This approach seems to be utterly misguided. The proposal to convert missiology into comparative theology, ecumenical studies, Third World theology

or world Christianity is equally unacceptable. In each of these cases something would be lost because these subjects are both narrower and broader than missiology. A further contrivance is to abandon the teaching of missiology as a separate subject and then to expect other theological disciplines to incorporate the missionary dimension into the entire field of theology. (Conn 1984, xxii)

3.2.3 Mission and Missions

It may seem an arbitrary distinction, but the semantics are quite important, especially in certain circumstances when it is necessary to distinguish between mission as explained above, and missions as an activity of the church. In brief, *missions* can be defined as the proclamational and witnessing ventures of the church. In other words, missions is the particular forms that mission takes in the process of its proclamation and witness -- it is the carrying out of mission. The distinction is necessary to differentiate between God's mission, which is one, and the ventures of the church (missions), which are many (Van Engen 1996, 27).

David Bosch expresses similar sentiment,

Mission is the action of God in which the church shares and which belongs to the essential nature and character of the church. The church is the church only as it is sent into the world. This constitutes part of its essence. Missions are particular forms of this essential participation in God's mission, related to specific times, places or needs. (Conn 1984, xxxi)

As thus defined *missions* can be assigned its own definition, but in doing so one must be careful not to justify the church's illicit practice of making missions a separate entity of the church. Missions cannot be relegated to obscure sub-committees where old ladies wrap used tea bags to mail to their missionaries (Kuykendall 1992, interview). Missions is not one branch of the church's many ministries. Missions is not a summertime activity of the church. The church is mission. Bosch reiterates this by saying, "we can no longer go back to the earlier position, when mission was peripheral to the life and being of the church. It is for the sake of its mission that the church has been elected, for the sake of its calling that it has been made God's own people" (Bosch 1991, 494).

For varying reasons churches in the West have divided their mission programs into two categories -- home missions and foreign missions. This was been done partly because of the irritations caused to foreign mission workers when they are lumped into the same category with

mission workers to Western countries. Many of these foreign mission workers believe that being overseas makes their work more missionary and therefore more legitimate. But theologically speaking, missions outside one's home country should not be placed in a separate category (Bosch 1991, 9). The missionary nature of the church is not be dependent upon geography.

3.2.4 Missionary

The equivalent to the term *missionary* in Greek is *apostellein* (ἀποστέλλειν), which means "to send." The word missionary may have never been mentioned in the New Testament, but *apostle* occurs more than eighty times (Kane 1986, 27). Apostolic work, the sending forth, is the execution of the apostolic task of the church (Bavinck 1960, xvi). Common modern understanding has reserved use of this word for one who has dedicated his life to crossing cultural or geographic boundaries. But this is not necessarily a biblically-based concept. Herbert Kane contends that "missionary" can be any member of the church who is propagating salvation through every means possible (Kane 1986, 28).

As a result of these ambiguities two problems have arisen in recent years in regard to the word *missionary*. The first problem is a methodological deterioration of its meaning. The restrictive usage of the word has deteriorated, often being applied to all Christians. There is a new awareness among believers that in a wider sense all Christians are indeed witnesses. This is evident in many evangelical circles in the West where the title *missionary* is liberally applied to many functions of service within the church. Yet caution must be taken. Kane warns that the danger in assigning all Christians the label missionary would soon mean that no one is a missionary.

The church should also be careful not to lower its standard of expectation for a missionary. It is becoming increasingly difficult to find Western Christians willing to serve overseas. Verkuyl refers to this dilemma as the "anti-missionary storm which is presently raging throughout the world" (Verkuyl 1987, 89). When the researcher of the present dissertation graduated from Reformed Theological Seminary in 1992 out of a graduating class of over fifty students, only two were leaving for a foreign mission field. Those two missionaries were this said researcher and a classmate who had been recruited to join him in Malawi.

A second problem with the nomenclature *missionary* is a complex Third World

anti-Westernistic trend. Missionaries in most Third World countries were, or have been, associated either with European colonial powers, or at least associated with a Western mainline church. In either case missionaries in many countries were associated with expatriates who overstayed their welcome and usefulness. Such stereotyping has resulted in an anti-missionary backlash in some parts of the Third World.

Despite these drawbacks there are three reasons why it is important that a definition of *missionary* be developed: 1) It avoids lessening the significance of those Christians who have made sacrifices for service as outlined in Matthew 19:29. 2) It emphasizes that an important element of mission is obedience -- doing nothing as a Christian is active disobedience to the commands of Christ. 3) It demonstrates that the term *missionary* should be reserved for those who have made at least a minimal sacrifice for the sake of promoting the gospel. I Peter 2:9 implies that all Christians are called to serve in Christ's kingdom, but this passage does not teach that simply being a Christian automatically qualifies one to hold the title of missionary. There is a church in Jackson, Mississippi, with a sign at the front entrance facing the parking lot so their members can read it as they drive out, which reads, "Your Missionfield Begins Here."⁽¹⁾ Their intention is good, but the theology is poor. Missions requires sacrifice. In Matthew 19:27 Peter lists all that he and the other disciples had forsaken to follow Christ, "what then will there be for us?" Christ went on to tell Peter that the blessings for serving Christ are innumerable, but along with the blessings come trial and tribulation. No Christian should ever assume that one can be a missionary without making a sacrifice. The sign at the church in Mississippi is accurate in the sense that Christ's expectation is service, but this does not mean that all Christians have responded to His call for obedience, sacrifice and service.

3.2.5 Foundation for Mission

The foundation for mission is like the footings of a house. Just as a house is not built on a single cornerstone, mission does not rest upon a single foundation. Much like a navigator mapping his ship's location from three coordinates -- mission rests on three cornerstones:

⁽¹⁾ Midway Baptist Church, located on Clinton Boulevard, in Jackson, Mississippi, in the United States.

1) the Old Testament as a foundation for mission, 2) the New Testament as a foundation for mission, and 3) the life of Christ as a foundation for mission.

3.2.5.1 The Old Testament as a Foundation for Mission

Johannes Verkuyl, in his work entitled Contemporary Missiology, says that the Old Testament is an indispensable and irreplaceable base for the church's missionary task. From the very first chapters of the Old Testament we see evidence of God's universality -- creation, the Fall, the flood, the tower of Babel. In each instance God is dealing with the whole world. The Old Testament demonstrates that the future of all nations is God's greatest concern (Bavinck 1960, 11). God is seen not only as a God that abhors evil and will chastise His people accordingly, but His is also portrayed as a saving God (Muller 1987, 53).

Not only is mission founded on the Old Testament, but the nation of Israel becomes exemplary of God's dealing with the nations. The selection of Abraham for God's anointing in Genesis 12:3 reminds the church that God's purpose in salvation history has not changed. "Through you all nations will be blessed" (Soper 1942, 77). God elected Abraham not for himself, and not even for Israel, but for the world. As Verkuyl explains, God elected Israel with His eye on the nations.

The Old Testament reflects another theme that is reoccurring in scripture, "The Motif of Rescue and Liberation" (Verkuyl 1975, 92). Yahweh the redeemer is revealed in Israel's deliverance from Egypt, the sustaining of the Israelites in the wilderness and through the persecution of corrupt kings, and their deliverance from Babylon. The OT contains some of the greatest calls for missionary endeavor. The prophets were constantly reminding Israel that her election was not a privilege, but a call to be a light to the nations.

In summary, it should be recognized that at the center of Old Testament promise is what Muller describes as "The Day of Yahweh" (Muller 1987, 68). The Day of Yahweh was the Jewish hope and expectation of a time when God would establish His lordship over all the world. The future of Israel did not exist outside of an anticipation for the reign of God. It is in the context of this hope that mission exists and lends purpose to salvation in Christ Jesus.

3.2.5.2 The New Testament as a Foundation for Mission

The entire NT is a book of mission. From the life of Christ, to the work of the apostles, to the expansion of the church, to the ministry of Paul -- all is mission. Two of Paul's writings in particular, Colossians and Ephesians, present the work of Christ in the NT as the fulfillment of God's sovereign plan which began in the OT. Colossians 1:6-23 speaks of God's universal plan for all people. Christ's plan as revealed in the NT is to bring everything under His rule.

Not only is the NT an example and foundation for mission, but it also demonstrates how the role of Israel -- God's chosen people -- changed from centripetal to centrifugal. Verkuyl explains that in the OT, Israel's relationship to the nations was centripetal -- the nations were to look to Israel for God's blessing. Now in the NT the opposite is true. Israel, as God's chosen people, must now go to the nations (Verkuyl 1987, 103).

The development of the early New Testament church demonstrates that there was no distinction between church and mission, or between Christian and missionary. Bosch identifies three distinct missionary enterprises found in the writings of Paul: 1) the traveling evangelist, 2) the Greek-speaking Jew who ministered to the Gentiles, and 3) the Jewish Christian who traveled from church to church correcting doctrine and explaining theology (1991, 129). It is a sad commentary on the condition and commitment of today's believer that they have to be reminded of the intrinsically missionary nature of the Christian faith. Not only are there specific commands in the NT for the church to be involved in mission, but the NT church readily understood that mission was part and parcel of their existence. No single theology is more clearly outlined in scripture than the mandate to make disciples and bear witness to Christ's salvation. The Great Commission of Matthew 28, Luke 24, Acts 1, and Philippians 2 are but an explanation mark at the end of a long dissertation on the church's responsibility to the world.

3.2.5.3 The Life of Christ as a Foundation for Mission

A foundation for mission would be incomplete if it was not Christocentric. In chapter thirteen of Bosch's book, Transforming Mission, he proposes *Six Salvific Events of Christology* as a foundation for mission (Bosch 1991, 512): the Incarnation, the Cross, the Resurrection, the Ascension, Pentecost and the Parousia.

3.2.5.3.1 The Incarnation

In no uncertain terms, there is no better model for mission than the life of Christ. Both the church and the believer have an unquestionable responsibility to emulate the ministry of Christ in every way possible. As wide as Christ's love was for the world should be the breath of the church's love. The multifaceted approach that Christ took to communicating His love and salvation will always stand as an example of how the church should exist -- in the world, for the world, but not of the world.

The ministry of Christ will forever remain the epitome of how mission should be carried out by the church. The gospels outline a specific order to His approach. Matthew chapter three, four and five describe the sequence in which Jesus preformed His ministry. 1) Christ was commissioned by God, [3:17]. 2) He chose men to disciple, [4:18-19]. 3) He met the physical needs of the people by healing the sick, [4:23]. 4) Last, He began to teach the people, [5:1].

3.2.5.3.2 The Cross

The cross can accurately be called the essence of the gospel. Jurgen Moltmann refers to it as, "the badge of distinction of the Christian faith" (Bosch 1991, 513). Some would disagree, but Bosch points out that without the cross there could be no forgiveness of sin. Without a forgiveness of sin there could never be communion with God. As a result, the church as a community of believers would not exist without the event of the cross. The great implication, though, of an incarnational view of the cross and its connotation for mission is that the cross is the Christian's symbol of reconciliation. The cross now becomes the church's ground for assuming its role as mediator between the oppressed and the oppressor, a peacemaker between the right and the wrong, and a reconciliator between the exiled and estranged. In this light the cross becomes indispensable in the church's pursuit of God's mission and its engagement with the world.

3.2.5.3.3 The Resurrection

Without the resurrection there would be no gospel. The resurrection stands at the center of everything the Christian church believes and teaches. The resurrection exists as a vital

picture of the “already” and the “not yet.” The *already* in the sense that Christ fulfilled the promise of a messiah, and the *not yet* in the sense that now the Christian has hope for the future.

3.2.5.3.4 His Ascension

John 12:32 refers to Christ as one day being *lifted up*. The double implication of this exhalation of Christ -- on the cross and at His ascension -- is consequential to the role of the church. By linking the two the church has been given the message that the community of believers is to exist in self-sacrificing love, and at the same time represent to the world the power of God’s salvation over the evil forces of this world.

3.2.5.3.5 Pentecost

Bosch refers to the history of the Christian church after Pentecost as “The era of the Spirit” (Bosch 1991, 517). The Spirit was given to the church to give them boldness and power in their witness. Yet the church seems reluctant to claim this power available to them. Bosch refers to this phenomena as the church holding the Spirit hostage.

In Harry Boer’s book, Pentecost and Missions, he characterizes the history of the church’s perception of Pentecost as “striking a double contrast” (Boer 1961, 15). The two events he is comparing are the Great Commission of Christ and the event of Pentecost. Boer points out that in the life of the early church, the Great Commission was not a factor of consequence. The NT church instead garnered their motivation and enthusiasm for mission from Pentecost. 1800 years later those priorities were reversed. The modern missionary movement was fueled by the Great Commission, while the powerful Pentecost event was ignored.

Ironically, as mission enters the 21st century, there is a new double contrast materializing. The Pentecostal church and the power they claim through the Spirit is blazing across Africa and the rest of the world. Stoic traditional churches are waiting for the enthusiasm of the Pentecostal movement to burn out, but if Boer’s predictions are accurate -- which they seem to be forty years after the publication of his book -- the Pentecostal church is only warming up. As a result, in this new double contrast the event of Pentecost is once

again gaining prominence as a motivation for mission, while the Great Commission loses its luster. The deemphasis on the Great Commission can also be attributed to theologians like David Bosch who have pointed out a number of problems with placing too much weight on a single statement of Christ. At the heart of Bosch's argument is the verb "go". Bosch contends that the emphasis of the Great Commission is actually not on *go*, but on the verb *make disciples*. Christ's ministry was one of developing men who would one day carry on his mission. To *go out* would be a natural manifestation of their being His disciples. It was a responsibility that did not need prodding, but it did require the power of the Holy Spirit.

3.2.5.3.6 The Parousia

Later in this chapter (section 3.4) the role of the church in mission will be discussed in extensive detail. At this point it is sufficient to reiterate a statement of Bosch -- the church is not a waiting room for eternity (Bosch 1991, 517). It is surprising how many members of the clergy believe that it is their job to build up the body, while it is the task of some non-distinct mission organizations to save the world. Bosch is not afraid to step on the clergy's toes when he says that the church is not the manifestation of God's reign, and in addition, the church has no monopoly on God's reign. The church, like Christ himself, exists in order to serve the world.

3.2.5.3.7 Summary of an Incarnational Model

Bosch accurately points out that it is not the responsibility of mission or the Christian in mission to try to isolate the various segments of these six christological salvific events. It would be a fruitless exercise since each of these events are interdependent and interrelated to one another (Bosch 1991, 518). God has given the church the incarnation of Christ as a dynamic model for mission. Therefore, in this sense the church, like Christ, becomes the incarnated witness of God's love for the world.

3.2.6 Motive for Mission

Karl Barth has called for the church to reexamine its *Missionsmotiv* -- its motive for mission. Barth states that "in the end (the Church) cannot justify herself, but she can only hope to be justified as an act of obedience" (Thomas 1996, 105). In this sense mission *is* obedience.

Mission is obedience to Christ's command as dictated in the Great Commission. Mission is obedience to the purpose of the Christian's election and salvation. Mission is obedience to God's calling to serve Him in whatever capacity He ordains.

At the same time, it is only God that can be the motive for mission. Individuals are called to mission by numerous devices and for a number of reasons, but any motivation for mission outside obedience to God's calling results in an endeavor that is not, and cannot be mission (Bavinck 1960, 6).

3.3 MOTIFS OF MISSION

Between two polarized extremes -- the inclusivistic approach where mission is everything, verses an exclusivistic view of mission, where mission is seen only as proclamation - a definition of mission must be found. Bosch makes an outstanding effort in the twelfth chapter of his missiological text, Transforming Mission, to give definition to mission (Bosch 1991, 368-510). Bosch lists and discusses thirteen elements of mission, emphasizing that these are not necessarily thirteen isolated components of a mission, but they should be seen as interrelated parts of what mission is -- all contributing to the whole, like spokes in the wheel of mission. Bosch is careful to add that never should these be thought of as a comprehensive definition of mission. To assign a stoic, concrete, and permanent definition to mission would eliminate the constantly changing and transforming nature of mission. Yet to neglect the intricate task of working toward a definition of mission is equally dangerous. As Bosch himself once wrote, "We have reached the stage at which almost anybody using the concept mission has to explain how it is understood, if serious confusion is to be avoided" (Vermeulen 1996, 1).

Therefore the thirteen elements of mission should not seen as isolated components of mission, but as interrelated parts of God's holistic mission. A good example would be the spokes of a bicycle. Independent of one another they are unfunctional rods of metal, but when joined together they branch out from the centre and form vital components of a functioning wheel. Bosch makes an important point when he says, "Our mission has to be multi-dimensional in order to be credible and faithful to its origins and character" (Bosch 1991, 512).

In essence he is saying that a one-dimensional front to Christian mission -- eg. evangelism or church planting -- would be an inaccurate representation of what Christ intended for the church. Much like the spokes of a bicycle wheel, disaster is near when excessive stress is placed on individual spokes. If some spokes are broken or missing, the rim of the wheel becomes warped and distorted. That is exactly what happens when the church places too much emphasis on one aspect of mission and neglects others. For example, when the Christian community becomes too consumed with mission as liberation, and in turn slights mission as mediating salvation, the church then presents to the world a warped picture and ineffective mode of Christianity. For the church to be effective there must be balance in its approach to mission. Just like a bicycle wheel which needs many spokes to function properly, the church will never reach full potential if only one or two modes of mission are functioning. The apostle Paul himself explained this in I Corinthians 12:4, "There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men" (NIV).

A third analogy that can be drawn from the wheel is the way that all the spokes stem from one hub. If a spoke becomes detached from the centre hub it instantly becomes a functionless piece of scrap metal. In a very similar way, when any aspect of mission begins to act independent of God then it is no longer a part of the mission of the church. Like the spokes of the bicycle wheel, each aspect of mission has an important role to play. Just as the purpose of the spokes is to provide support from the hub to the tire, the purpose of the various aspects of mission is to act as a bridge, carrying the message of God's grace to the world. Therefore the picture we imagine must be one of God holding mission together at the centre, yet from Him mission extends to the world, via the church, in its many forms -- all for the same purpose -- all as an extension of the will of God.

The thirteen motifs of mission mentioned above can be grouped and examined under the following five headings: Ecclesiastical Mission, Proclamational Mission, Indigenizational Mission, Theological Mission, and Liberational Mission.

3.3.1 Ecclesiastical Mission

Ecclesiastical mission deals with the place of the church in mission. Such a statement

must be careful worded because of the church's historical tendency to perceive mission as a product of itself, instead of vice versus. As will be revealed in this section, mission has the compelling task of challenging the church to become what Christ intended her to be. This does not mean that mission is elevated above the church (Bosch 1978, 22). Instead it is indicative of the interdependent nature of church and mission.

3.3.1.1 Mission as the Church with Others

In David Bosch's section on *Church and Mission* in his work, Transforming Mission, he explains that how one views mission largely depends on how that person views the church (Bosch 1991, 368). Bosch states that the church can be viewed as an institution, as the mystical Body of Christ, as sacrament, as herald of the coming Kingdom, or as a servant. Each of these views of the church significantly influences how one perceives the church's role in mission.

Unfortunately, in many cases when church and mission are spoken of at the same time there is the warped view that mission is the church reproducing itself. Ecclesiastical mission is not the church reproducing churches. When the church uses the guise of mission as a tool to reproduce itself it is no longer mission, but *denominationalism*. In many parts of Africa where the pioneer churches had to vie for converts and territory, that is exactly what mission became. As a result the loyalties of converts tended to lean toward denomination rather than the Christian community. Malawi's church history is a classic example of this. By the early 1900's the pioneer missions had divided the country up between themselves. The Free Church of Scotland would evangelize the north, the Church of Scotland the south, and the Dutch Reformed Church in South Africa would take the central part of the country. When this researcher first arrived in Malawi in the late 1980's it was not uncommon to receive the following response when a national was queried about his Christianity,

"Are you a Christian?"

"Yes, I am CCAP."

Thus the phrasing "Mission as the Church with Others" is meant to imply that mission should be the cry of the church. It is a call for the church to be engaged with the world. The church is not, and never was intended to be a fortress from the world -- there are no examples in Scripture of Christ or his disciples constructing centers of refuge -- instead the intention of the

church was to be a community of believers that are actively engaged with the world. It is a paradigm shift in thinking -- from the church as the sender, to the church being sent. Bosch explains that this is a relatively new concept -- a mission-centered church verses a church-centered mission -- and for the first time, Bosch says, church and mission are being perceived as something that belongs together. He explains,

In the preceding years there has been an almost imperceptible shift from an emphasis on a church-centered mission to a mission centered church. In 1948 the World Council of Churches was formed. It recognized that the church could be neither the starting point nor the goal of mission. God's salvific work precedes both church and mission. We should not subordinate mission to the church nor the church to mission. (Bosch 1991, 370)

Therefore, mission can be described as the church reaching out to the world -- and not just reaching out to the world in one way, but in many different modes. The church, as described by Bosch, now changes from being the sender to the one being sent.

There are many who would disagree with this philosophy -- the idea that the purpose of the church is mission. What the Christian community so often forgets is that our God is missionary God -- consequently His people must be a missionary people.

Mission is not a fringe activity of a strongly established Church, a pious cause that may be attended to when the home fires are first brightly burning. Missionary activity is not so much the work of the church as simply the Church at work. It is a duty which pertains to the whole Church. (Bosch 1991, 372)

The Christian community seldom seems to understand or appreciate the intrinsic and interdependent nature of church and mission. Bosch is quoting Carl Braaten when he says, "a church without mission or a mission without the church are both contradictions. Such things do exist, but only as pseudostructures" (Bosch 1991, 372).

There is a distinct and sometimes very obvious *mission fatigue* syndrome infecting the Western church. There is an attitude that the church has done enough for mission over the past 150 years, and that it is time to focus on itself instead of people in remote and distant lands. This is where Bosch so wonderfully puts the role of the church back into its proper perspective, "The question, 'Why still mission?' evokes a further question, 'Why still church?' It has become impossible to talk about the church without at the same time talking about mission" (Bosch 1991, 372).

An attempt to construct a comprehensive definition of mission will be made later in this

chapter, but debates such as the one mentioned above evidence of why it is so critical to fully understand what mission is and what role it plays in *missio Dei*. The principal danger is the mistake of assigning mission a definition narrower than that of the church. To say that mission is only certain aspects of the church -- e.g. evangelism or church planting -- then one is assuming that all other aspects and functions of the church can exist without mission. Assigning individual elements of the church to *mission* creates the further danger of saying that there can be an end to mission. It promotes an attitude that states "We have evangelized this community" -- implying that mission is complete, when in reality no aspect of mission can be addressed in the past tense. Just as there is no end to church, there can be no end to mission, and this can only be comprehensively understood when the church becomes aware -- and accepts the implications -- that the church *is* mission.

The above heading, *Mission as the Church-With-Others*, is meant to remind the church of its purpose for existence. The church so often seems to become confused about what its role in the world should be. As a result the church opts for exclusivism and separatism -- frozen into non-participation in the world because of a lack of vision for mission -- when it should instead be engaging itself with the world. Using the New Testament church as an example Johannes Verkuyl explains that nowhere do we see the New Testament writers reminding the church of their missionary obligation. Instead, he says "It was a matter beyond dispute and a duty for which they needed no prodding" (Verkuyl 1978, 113).

3.3.1.1.1 Pentecost, Church and Mission

The entirety of the New Testament can be seen as a command for the church to engage itself in mission, but the event of Pentecost could arguably be the most compelling. William Arnot, author of *The Church in the House, Studies in Acts* (Arnot 1978), believes that the event of Pentecost was for the purpose of lighting a fire under the early church to propel them out of their instinctively self-centered rut. Therefore Pentecost was both a call and a reminder that the purpose of the church is mission.

Pentecost was, and should today remain as one of the most influential motivations of the church for mission. Waldron Scott describes Pentecost as the springboard of mission

(Scott 1980, 99). Traditionally there has been a double paradox within this dimension of missiology. In the initial stages of the New Testament church, there was a great emphasis placed on the advent of Pentecost, and little attention paid to the specific command of Christ in Matthew 28. Today the placement of emphasis has been completely transposed. The prominence that the early church gave to the advent of Pentecost has almost been completely forgotten, while tremendous emphasis is now placed upon Christ's last few words (Boer 1961, 15). A new balance must be found. A renewed meaning for Pentecost can be incorporated in missiology. The importance of Pentecost over the traditionally-heralded Great Commission is reflected in the fact that very little missionary activity took place -- even by those who heard Christ's last words in person -- until the event of Pentecost. In other words it was not the Great Commission that sent the disciples to the ends of the earth -- it was the power made available to them through the Holy Spirit at Pentecost.

3.3.1.1.2 The Church and a New Approach to Theology

David Bosch quotes Jurgen Moltmann to support the thesis that a renewed vision of mission is changing the way the church develops theology, "Today one of the strongest impulses towards the renewal of the theological concept of the church comes from the theology of mission" (Bosch 1991, 369). Mission can no longer be perceived as simply the arm of the church that is planting more churches. The church must be careful not to pontiffy itself as God's institution for salvation. Instead the church must be God's institution for change through the proclamation of his Grace. Mission must now be viewed as God turning to the world -- something Bosch describes as "a fundamentally new approach in theology" (1991, 376.)

This new concept of the church and world converging into one for the purpose of God's mission has important implications:

1. The church cannot be viewed as the ground or the goal of mission. Bosch explains that the church must continually be aware of its *provisional* character (1991, 377). In other words, the purpose of the church is to be an instrument of God to the world, not an entity with its existence as its own end.

2. The church is not the Kingdom of God. The church is only the seed and the beginning of that kingdom. The church should instead be seen as a sign and an instrument of the reign of

God to come. (Also see section 3.4 at the end of this chapter, which deals with the issue of the role of mission in the Kingdom of God).

3. The church is not a waiting room for the hereafter. The church must be the convergence of the proclamation of the coming of God's reign and the freedom that is available through God's grace.

In conclusion, for the church to properly shoulder its multifaceted role as institution, mystical Body of Christ, sacrament, herald, and servant, it must first accept that its purpose is not weighted at one end of the spectrum or the other. In other words the church is not God's anointed sole bearer of salvation -- and at the same time it is more than just an illustration of God working in the world. This is where Bosch explains that the Christian community must understand and encourage the creative tension between these two extreme views (Bosch 1991, 381). First the church must acknowledge the importance of prayer and worship to its existence, but from that emphasis should proceed the church's engagement with the world. The church will wilt and flounder unless it is able to maintain this creative tension with the world.

3.3.1.2 Mission as Common Witness

Nothing has been more detrimental to the witness of the Protestant church in Africa than the fragmented, multi-denominational front with which the Western church has presented itself. Ecclesiastical mission must be concerned with creating unity in the church, and promoting unity between denominations -- what can be described as ecumenical mission.

Inus Daneel, in his study of the African Independent Churches and African Initiated Churches, blames the church's fractured front for a number of ills that plague the African Christian movement. First, excessive denominationalizing -- splitting the Christian community up into so many different groups -- has a tendency to lend credence to every new faction that arises in the African church. Whether a new independent church is breaking away from a Western denomination, or just splitting on account of their own disagreements, the license for schism has been pre-approved. Second, this fragmented front makes it appear that if there is conflict or disagreement, then the solution is to simply split and form a new church.

Bosch refers to the ecumenical movement as still an emerging theology. He is critical of evangelicals who believe that unity is essential only on a spiritual plane (Bosch 1991, 461).

Bosch, like Daneel, accuses the proliferation of evangelical churches moving into Africa of presenting an ununited front. Mission cannot take place if the church only focuses on the vertical relationship with God and ignores the horizontal responsibility to the Christian community.

3.3.1.3 Mission as Ministry by the Whole People of God

In the fifth chapter of Darrell Guder's book, The Missional Church, he refers to the church as "The apostle to the world" (Guder 1998, 110). Guder puts emphasis on the missionary nature of the church, commenting "To be apostolic is, literally, to be sent out." In this sense ecclesiastical mission involves the whole church becoming a community of servants and messengers. They are servants to the world, and messengers of the reign of God. The important implication of such a theology is that Christianity can no longer be a spectator sport. The Christian's election then changes dramatically, from a perspective of privilege to the role of servant.

The most important example we have of the laity's mandate to be involved in ministry are the disciples that Christ chose to be His followers. Jesus did not select astute religious leaders, high priests, or any of the well-educated Pharisees and Sadducees. Instead he selected followers from among the laymen.

It is important that the whole people of God become involved in the function and ministry of the church, because if they do not, the church is left vulnerable to three dangers:

- 1) It may create a clergy that believes they are the exclusive propagators of the gospel.
- 2) It may try to create another mediator besides Christ.
- 3) It may create a battalion of mini-popes.

Therefore there must take place a dramatic paradigm shift in ecclesiastical thinking. The church now changes from participating in mission by being the sender, to becoming the one being sent.

3.3.2 Proclamational Mission

The proclamation of the gospel could be described as the heart of mission. There is an intrinsic excitement and anticipation to share with others what one believes -- especially if it is a life-changing message. As a result, many would argue that if proclamation is not at

the heart of mission, then it cannot be mission. The following factors will be considered in this discussion: 1) mission as evangelism, 2) mission as mediating salvation, and 3) mission as witness to people of other living faiths.

3.3.2.1 Mission as Evangelism

There are many in the church who feel that evangelism, or the preaching and proclamation of the gospel to the unsaved, is what the definition for mission should be. Donald McGavran would say that evangelism is the heart of mission, or "mission is evangelism by every means possible" (Bosch 1991, 410). That is an important statement that should not be passed over lightly. Some missiologists would like to draw a distinction between mission and evangelism. In their view mission is ministering to people who are not yet Christian, while evangelism is ministering to people who are no longer Christian.

David Bosch has explained that in the past geography has also played a role in distinguishing mission from evangelism. "*Mission* was something we did in far-off pagan countries; *evangelism* was something for our own environment" (Bosch 1978, 12). This type of distinction was reflected in the 1961 naming of the World Council of Churches' mission department, *Commission on World Mission and Evangelism*. This clearly indicates a perceived separateness of the two. Yet evangelism by its very character makes it impossible to exist in isolation. Paul Hiebert has pointed out that evangelism without the framework of the church or a structured body of believers is "flawed ecclesiology", because those evangelized will never be able to develop into mature communities of believers (Van Engen 1993, 154).

Understanding the interrelational nature of mission and evangelism is critical, because when sharp distinctions are drawn between mission and evangelism it becomes easy to dismiss the church of their responsibility to be involved in all aspects of God's work. Evangelism must therefore be viewed as one of the many forms that mission must take to reach all men -- utilizing the totality of the church. In this respect mission can be perceived as more comprehensive than evangelism. John Stott precisely states, "*mission* is a comprehensive concept, embracing everything which God sends his people into the world to do. *Evangelism*, on the other hand, is less comprehensive and actually constitutes a component of *mission*" (Bosch 1978, 16).

Further to this explanation of the interrelational character of *mission* and *evangelism*, it should be added that evangelism is not only a part of mission, but an *essential* element of mission. Evangelism is rooted in the Greek word *euangelion* -- the good news. Thus it should be clearly and infadically stated that mission without evangelism is not mission. David Bosch says,

Evangelism is more than a mere segment of mission. Evangelisation is, rather, an essential dimension of mission. It is the core of the Christian mission to the world, the centre of the all-embracing mandate of God to the Church. (Bosch 1978, 18)

The essence of this statement is in the fact that mission should always be bringing good news -- the *euangelion*. If mission does not bear with it *euangelion* then by the very nature of mission there is no mission.

3.3.2.2 Mission as Mediating Salvation

When the topic of mission as the mediating of salvation arises, the first question that is asked is, "What is salvation?" The question is asked not because the word bears some unsolved mystery, but because in recent years the definition for salvation has been manipulated to include much more than it did just a few decades ago.

Salvation, in most cases, can be narrowed down to mean one of two things -- personal salvation or corporate salvation. It is personal in the sense that the individual accepts the salvation offered through Christ. It is also corporate in the sense that salvation implies the betterment of humanity. Debates over how inclusive each definition should be will continue for a long time. For example, does personal salvation mean only a spiritual redemption, or does it also include a physical rejuvenation, which would be manifested in, among other things, better and higher standards of living?

The second definition of salvation can also be very complex -- a complexity which arises from a problem with parameters. How far does corporate salvation extend? Does corporate salvation only extend to families, or does it include the whole community -- or even more -- such as the whole culture? Willem Saayman, in an article published in *Missionalia* titled "Reflections on Conversion as Primary Aim of Mission," warns that as the church struggles to balance conversion (personal salvation) with the need for social involvement (corporate salvation) that

mission as a social concern not become some sort of "gimmick" to lure more people into the church.

This primacy of conversion leads (Lindsell) to a very specific view of the relationship between evangelism and social involvement. Evangelism had absolute priority as the "true function of the Church", and social changes should only be brought about indirectly, as Christian mission has no mandate to "bring about the solution of economic, social, and political problems." Here conversion as primary aim of mission results in the total priority of evangelism over social involvement, to such an extent that social service can at best be an unimportant optional appendix to Christian mission. (Saayman, *Missionalia*, 1992, 162).

These are only a few of the problems related to using the term *salvation*, but it does not mean that the church or the Christian community should shy away from their responsibility as God's ambassadors of his grace simply because the task might be much broader than originally anticipated. Instead the crux of the debate is how central is the mediating of salvation to the purpose of the church -- should it be personal or corporate? At one end of the spectrum is the conviction that the whole purpose of the church is to save souls and be the mediators of Christ's salvation. Polarized at the other end are those who believe that the purpose of the church is either worship, or the planting of more churches for the purpose of worship. But it seems straightforward enough to argue that neither worship or church planting would exist, or could exist, if the mediating of salvation did not take place first.

Thomas Ohm and Karl Muller have rejected the theory that the goal of mission is to establish the church. They believe that based on the example of Paul there is no mandate for the believer to be consumed with the task of replanting the church. "For these theologians the essential role of missions is to heal, convert, and Christianize people. The essential task of the missionary is to proclaim the gospel, to be the herald of Christ's good news" (Appiah-Kubi 1979, 24). Such an argument for mediating salvation means that salvation is not only the greatest motivation for mission, but that it is also the central purpose of mission.

In conclusion it should be stated that David Bosch supports the belief that one of the greatest restraints to mission endeavor is a limited vision for what salvation encompasses. In other words, one's scope of what salvation includes will also determine that person's scope of mission. And so the lingering question is, does salvation only take place on a personal plane, or can salvation take place corporately and socially? Bosch would say that a personal interpretation of Biblical salvation is too narrow. The Christian, by his very nature, as a result

of the reformation that has taken place in his life, cannot ignore reforms needed in society. His eyes have been opened, and he is no longer a slave to his own self-centered desires, but now he has a yearning desire to change man and society. Therefore mission must take place on both the personal and corporate levels. One will lead to the other. Corporate salvation is the empirical manifestation of personal salvation. Therefore, 1) salvation will not, and cannot take place in society unless it first takes place in the individual, and 2) struggling to ease the ills of society is only temporarily beneficial unless its goal is personal salvation. A perfect example of this are the many mission hospitals in Africa. A mission hospital is very capable of making a sick person well and whole. But if that treatment is not accompanied by the message of salvation then the effects will assuredly only be temporal. Sooner or later every patient will once again become sick and require additional treatment. In this sense a mission hospital only offers a permanent cure when the patient is presented the hope of salvation along with their medication.

3.3.2.3 Mission as Witness to People of Other Living Faiths

This is indeed one of the greatest problems facing the Christian church -- how can the church effectively witness to people of other religions? There are three conflicting views of how the church should approach other faiths: 1) Exclusivism -- teaches that the only way to eternity is through the salvation made available by Jesus Christ. As a result all people must be converted to Christianity if they are to go to heaven. 2) Inclusivism -- implies that faith in Jesus Christ can be either found or incorporated in other religious beliefs and practices. This can also be referred to as *fulfillment*, which would suggest that Christianity is the fulfilling or the completing of other religions. 3) Pluralism (or relativism) -- teaches that belief in Christ is not critical; all religions will lift man to a higher post-manifestive glorious eternity.

Understanding these positions is important, but in order to effectively reach people of other faiths the debate should not focus on philosophical views of how to relativise non-Christian faiths into a Western-influenced concept of God. Instead, if one believes what Christ taught, and who Christ said He was, then the Christians' greatest concern should be addressing the problem of how to communicate His love, His sacrifice, His salvation to people of other faiths.

Fundamental to interfaith interaction is dialogue. It is widely agreed that dialogue is

critical to understanding other religions, but there is some debate about what type of restrictions should be placed on dialogue. Raimundo Panikkar, in Gavin D'Costa's compilation of essays addressing the issues of pluralism, Christian Uniqueness Reconsidered, is quoted as stating that in dialogue there can be no agenda for proselytization. According to Panikkar dialogue must be done without pretense (D'Costa 1990, 10). But there are two problems with this position:

1) There is no such thing as an absence of pretense. Absence of pretense exists only in mystical utopianistic imaginary worlds. Everyone has some form of preconceived motivation -- even if that pretense is to be free of preconception, that in itself is a pretense. 2) Why would any Christian, regardless of how liberal or how conservative their views, be interested in participating in dialogue if the knowledge and understanding gained is not to be used for the purpose of proselytization? If dialogue does not have an agenda, why then is there dialogue? This is the same reason Bosch refers to mission as *the mother of theology* (Bosch 1991, 16). Without an agenda for mission, dialogue, or any other form of Christian academia, becomes an exercise in futility.

Even the WCC recognizes that dialogue can -- although not specifically stating that it should -- lead to conversion. The WCC's Chiang Mai Consultation of 1977, formally adopted by the WCC's Central Committee in 1979, states, "As Christians enter dialogue with their commitment to Jesus Christ, time and again the relation of dialogue gives opportunity for authentic witness" (Scherer 1992, 12). Dialogue, as accurately characterized by this consultation, was one of the primary methods used by both Christ and the Apostle Paul to engage the unbeliever. Therefore, dialogue must be used to create openness and understanding. Without dialogue two opposites will never be able to understand one another, let alone influence the thoughts and actions of the opposing party.

At the same time caution must always accompany dialogue. Scherer accurately points out that one of the most realistic dangers of dialogue is a tendency toward syncretism (Scherer 1992, 15). Syncretism is actually a double-edged dagger. The first danger is the threat of compromising the authenticity of the Christian message for the sake of accommodation. The second hazard is the misinterpretation of another living faith, fueling the estrangement rather than bringing the two closer together.

3.3.3 Indigenizational Mission

Indigenizational mission can be described as the unceasing task of making Scripture relevant to people of every country, of every culture, and at every time. Indigenizational mission will be examined under the following two headings: 1) mission as contextualization, and 2) mission as inculturation.

3.3.3.1 Mission as Contextualization

Contextualization is the on-going dialogue between the text (Scripture) and the context (world). Contextualism does not have a beginning or an end. Contextualization is the admission that Scripture needs to be interpreted for every people at every point in history. Contextualization is also the important realization that the New Testament was not written in some mystical asocial setting. Norman Ericson argues that Scripture was very much intended to be culturally relevant (Hesselgrave 1978, 71). As a result no exercise of the church is mission unless there is contextualization. Christianity does not exist until it is contextualized.

In this sense, contextualization is much more than just a literary exercise. As David Bosch states;

Interpreting a text is not only a literary exercise; it is also a social, economic, and political exercise. Our entire context comes into play when we interpret a biblical text. One therefore has to concede that all theology is, by its very nature, contextual. (Bosch 1991, 423)

Therefore contextualization must be holistic. It is a comprehensive undertaking that incorporates the historical, social, cultural, environmental, geographical, and demographical environment in which Scripture is being applied.

Ericson points out that the greatest mistake the church has historically made is treating Scripture like it is some sort of manual for operation. When the dynamic character of Scripture is ignored, and the Bible is applied in stoic mechanical terms, then it is no longer being true to its character. If Scripture is not allowed to be dynamic, then by its very nature it is no longer Scripture, but some form of current ideology that is being taught.

3.3.3.2 Mission as Inculturation

David Bosch is famous for making ground-breaking, almost radical statements that are designed to challenge conventional thinking. One of Bosch's most poignant statements is related to inculturation: "The Christian faith never exists except as *translated* into a culture" (Bosch 1991, 447). Thus Bosch clearly articulated that if the dynamics of inculturation are not engaged, then Christianity simply does not exist in that culture. Therefore, inculturation is the process of making Christianity both adaptable and acceptable to people of other religions and cultures.

Most missiologists would agree that Christianity, as the Western church has presented it during the past century, has not been well accepted by people where other religions are dominant. For inculturation to be successful it is critical that a double-movement take place.

1) The first step is the inculturation of Christianity -- making the Christian message relevant to the culture. 2) The second phase is the Christianizing of the culture -- acknowledging that no culture is perfect and that all culture must be reformed in varying degrees to become more and more compatible to the Christian gospel. Many times this necessity of two-way inculturation is under-emphasized. As a result Scripture is simply twisted to fit the context, instead of allowing Scripture to also shape the culture.

In both instances inculturation must take a holistic approach -- involving the work of the Holy Spirit, the participation of the Christianity community, the clergy, and the laity all working together. A greater emphasis must also be placed on the *local* church, because the universal church can only find its existence in the local church.

Inculturation is also a macro-contextual and macro-cultural process. It is macro-contextual in the sense that the whole gospel must be made relevant to culture. At the same time it is macro-cultural in the respect that the whole culture must be included in the process.

The process of inculturation is a delicate process with significant dangers. One of the primary dangers is making the gospel too "local" and too syncretistic. Syncretism not only compromises the message of salvation, but it can also create a post-Christian indiginized religion. Richard Grey cites the example of the Guta ra Yehova movement in Zimbabwe, whose leader, Mai Chaza, replaced the Bible with her own revelational book, and elevated herself to be

a member of the Trinity (Grey 1990, 71).

Therefore inculturation can be described as renewing a culture from within. It would be an impossible process to try to pick and choose each segment of a culture that is not compatible with Christianity and work to alter it. Instead it must be a process of enlightenment from within -- like a light burning in a house at night. It would be useless for that light to shine outside the house, trying to look through from outside to see what is wrong within. Instead the light must shine in culture in order for those living in the house, or in the culture, to be able to see sin and effectively deal with it.

3.3.4 Theological Mission

David Hesselgrave once wrote, "Theology and mission go together. Without theology the mission of the church dissipates. Without mission the theology of the Bible stagnates" (Hesselgrave 1978, 9). As such the church should be very leery of any theology that does not result in, or have implications for mission.

3.3.4.1 Mission as *Missio Dei*

In a nutshell *missio Dei* is the concept that mission is not man taking God to other people; instead, it is the placing of mission into the hands of God. In other words, the initiative for mission can come from God alone. David Bosch⁽²⁾ explains,

In the new image mission is not primarily an activity of the church, but an attribute of God. It is not the church that has a mission of salvation to fulfill in the world; it is the mission of the Son and the Spirit through the Father that includes the church. (Bosch 1991, 390)

Therefore, the theology of *missio Dei* must include the following components:

- 1) Participation in mission means to share in God's love for the world, and to express that love to the world.
- 2) Mission must be an entity that arises from God. Karl Barth refers to mission as an activity of God Himself (Bosch 1991, 390).
- 3) *Missio Dei* implies that God's concern is for the whole world. Since God is the ruler of the universe we cannot confine His work to the

⁽²⁾Bosch's theology of *missio Dei* can be traced to the IMC's 1952 Willingen consultation in Germany. Willingen participants made a unique effort to reformulate the theological basis of mission, using the term *missio Dei* -- God's mission. (Scherer 1987, 96)

limited exercises of the church.

At the same time the missiologist must be careful not to allow the concept of *missio Dei* to become a theological black hole. David Bosch describes it as a potential *Trojan Horse* inside which all forms of twisted and obstreperous theology are allowed to cloak themselves in the name of mission.

Missio Dei is almost a radical paradigm shift in missiological thought, because it makes obsolete the concept that mission is man taking God to the world. If mission is in the hands of God then it means that the initiative can come from God alone.

Mission is thereby seen as a movement from God to the world; the church is viewed as an instrument for that mission. There is church because there is mission, not vice versa. To participate in mission is to participate in the movement of God's love toward people. (Bosch 1991, 390)

Missio, which means "a sending away" comes from the Latin phrase, "one who is sent to do the work of God" (Duncan 1997, v.27, no.7). Consequently there is a pro-active nature to this verb -- to be sent to do the work of God. This is where the New Testament noun, *apostolo*, or one who is sent, can be inserted. *Mission* or *missionary* may not have been used in the New Testament, but *apostollo* was used quite frequently.

There are two passages from Scripture which are important to understanding the implications of *missio Dei*. The first is I Peter 2:3-10 which clearly teaches that not only are God's people chosen by Him, but that God has a purpose for those whom he calls. Those who are chosen by God must also serve him -- there is no distinction drawn between salvation and service.

You are a chosen generation, a royal priesthood, a holy nation, a special people; chosen that you should show forth the praises of Him who hath called you out of darkness into His marvelous light. (I Peter 2:8, NASB 1981, 1271)

The second passage is I John 1:2-4, which confirms the thesis stated above. God actually has a dual purpose for those He elects. First, they are to glorify Him, and second, they are to proclaim His salvation. The second should be a natural and almost automatic result of the first. "That which we have seen and heard we declare unto you, that you also may have fellowship with us" (I John 1:2-4, NASB).

Missio Dei then is God's involvement in and with the world through His chosen people.

This is critical, because our missionary activities are empty and meaningless unless they reflect the mission of God. Bosch reiterates this:

The primary purpose of the *missiones ecclesiae* can therefore not simply be the planting of churches or the saving of souls; rather, it has to be service to the *missio Dei*, representing God in and over against the world, pointing to God. In its mission, the church witnesses to the fullness of the promise of God's reign and participates in the ongoing struggle between that reign and the powers of darkness and evil. (Bosch 1991, 391)

In conclusion, *missio Dei* can be summed up in the following statement: God's intention is to use the whole body of believers to accomplish His work.

3.3.4.2 Mission as Theology

Bosch has famously referred to mission as *the mother of theology* (Bosch 1991, 16). The implications of that statement is that mission does not exist because theology has determined its existence. Instead it is the other way around. Theology exists to aid the church in effectively fulfilling its role in mission. There is nothing that kills a church quicker than the loss of its vision for mission. Theology is no different. When theology neglects its missionary character it ceases to be theology.

Just as the church ceases to be church if it is not missionary, theology ceases to be theology if it loses its missionary character. We are in need of a missiological agenda for theology rather than just a theological agenda for mission; for theology, rightly understood, has no reason to exist other than critically to accompany the *missio Dei*. So mission should be *the theme of all theology*. (Bosch 1991, 494)

The same is true of both Old and New Testament theology. Theological enterprise of the Old Testament cannot take place without one eye on mission. The entire New Testament was written in a missionary context. Therefore, theology is an empty endeavor if its purpose and focus drifts away from mission.

Bosch has referred to mission as the mother, or the ground of theology, but mission is also the heart of theology. For theology to remain relevant it must maintain a dynamic relationship with the world. Mission can therefore be seen as the conduit through which theology draws from, and interacts with the world. Bosch uses the example of Western systematic theology. Theologians in the West have assumed for decades that their conclusions about God and Scripture are universally applicable. Bosch says that such an assumption is

ludicrous.

How can Western systematic theology continue to act as if it is universally valid and dismiss the indispensable contribution to theological thinking coming out of the Third World situations. (Bosch 1991, 496)

Therefore, for theology to remain valid it must be transformational. Mission is the critical link to the world that challenges theology to remain relevant, and simultaneously confronts the world with the convicting truth of theology.

3.3.4.3 Mission as Eschatology

Every effort to define mission must be at least a partial reflection of Christ's life, and one of the most central themes of Christ's ministry was eschatology. The Christian expectancy of His return is integral to an eschatological foundation for mission. God interacts with man on two eschatological planes -- His grace and His judgment. Bosch refers to this as the "absolute transcendence of God." Therefore eschatology must remain an integral part of the Christian's life. There must be an understanding of God's reign in all its dimensions -- past, present, and future (God has come, He is coming, and He will come). There is no greater catalyst for mission than: 1) the hope we have of Christ's return, and the fulfillment of His kingly rule, and 2) the reality of God's coming judgment⁽³⁾.

In Transforming Mission David Bosch presents the four major eschatological schools of thought: 1) dialectical eschatology, 2) existential eschatology, 3) actualized eschatology and 4) salvation-historical eschatology. Only the salvation-historical approach to eschatology puts a special emphasis on the reign of God as being both present and future. This is critical to the role of mission in "the already and the not yet." Just like Israel, the church must look to both the future and the past for salvation.

The new age has begun; the old age has not yet ended. We live between the times, between Christ's first and his second coming; this is the time of the Spirit, which means that it is the time for mission. As a matter of fact, mission is the most important characteristic of and activity during this interim period. (Bosch 1991, 503)

⁽³⁾Also see section 3.4.2 of this chapter for a more detailed examination of the Kingdom of God in relation to mission.

This is a very bold, and yet very accurate statement by Bosch. Christian eschatology must be perceived as moving in all three times -- past, present, and future -- simultaneously. The world should not be seen as an evil piriaiah that one must avoid and be sheltered from. Instead the world is a challenge that the church can confront only through mission. Mission is by its nature focused on the future, but in order for mission to exist it must manifest itself in the here and now.

3.3.5 Liberational Mission

In recent years liberation theology has depreciated from the feverish theology of the 1960's and 70's to a subsidiary of mainline theology. Even the famous liberation theologian, Juan Luis Segundo, in the mid-1970s speculated that it would not be long before liberation theology became a passing fad (Segundo 1976, 3). For this reason this section has carefully been titled *Liberational Mission*, so that the emphasis is on the liberating work of mission, and not on theology as a liberation from God. Just as Israel was called to participate in God's liberating activity, mission is the church's means for continuing this mandate. Johannes Verkuyl writes,

The churches in contemporary society also have a role to play in God's liberating activities. They are not placed in the world to serve their own interests. She has been placed in the world to tell of and to serve her Liberator, Jesus Christ. (Verkuyl 1970, 96)

3.3.5.1 Mission as the Quest for Justice

The quest for justice -- or what can better be described as a quest for social equality -- is an effort to awaken the church to the fact that it has been given two mandates: 1) to proclaim God's grace, and 2) to participate in society. There is debate whether one aspect should be awarded primacy over the other, but it is true that no part of Jesus' ministry was separated from His desire to help those in need. On one side of the debate are evangelists like Billy Graham who feel that the inner salvation of man will result in an outward expression of concern for society. In other words, the fruit of evangelism is increased social concern. Bosch seriously questions this cause-and-effect theory. Does everyone who is saved feel a need to help others?

Regardless of where one stands on this issue it is important to study and evaluate a statement forwarded by the 1982 Consultation on the Relationship between Evangelism and Social Responsibility (CRESR), which was sponsored by World Evangelical Fellowship (WEF) and the Lausanne Conference on World Evangelism (LCWE). The statement read, "a person's eternal, spiritual salvation is of greater importance than his or her temporal and material well-being" (Bosch 1991, 406).

Bosch is troubled that evangelicals would prefer to give primacy to personal salvation over corporate, but even in the most excellent circumstances Christian efforts to alleviate the pains of society are at best temporal and insufficient. One also has to continue to look back at the life of Christ and ask important questions: How did Christ handle poverty and social injustice? What was the purpose of giving and communal sharing in the New Testament church? These questions will take the discussion to the root of the problem -- what is the motive for giving material goods and alleviating poverty? The apostle Paul did not desire some sort of economic equality among Christians. Instead their motive for giving and sharing was to express love for the brethren and a desire to meet the needs of one another, whether those needs were economic, spiritual, or material. The church should not have to be told to give to the poor; this responsibility should never be made to sound obligatory, instead it should be a natural outpouring of one's salvation -- an outward manifestation of an inward change. Calvin Beisner explains this well in his work Prosperity and Poverty, The Compassionate Use of Resources in a World of Scarcity.

The whole motive for the Jerusalem collections was not -- as Sider and other Christian Leftists claim -- justice, but gracious love, as is clear throughout Paul's discussion in 2 Corinthians 8 and 9. He tells us contributions for the poor in Jerusalem are a *gracious work* (8:7), compares them with *the grace of our Lord Jesus Christ* (8:9) and *proof of your love* (8:24). He twice calls the donation a *bountiful gift* (9:5), reminds us that it is to be done by each *as he has purposed in his heart; not grudgingly or under compulsion* (9:7), and insists that the generosity springs not from a sense of duty but from *the surpassing grace of God in you* (9:14). (Beisner 1988, 72)

Justice then is not man's feeble attempts to redistribute the wealth of the world. Instead, justice is the equal application of God's law to all men. True justice is the church ensuring that men everywhere are treated equally, and that God's law can be freely applied. Where there is not the freedom to apply the laws of God freely, injustice will prevail.

3.3.5.2 Mission as Liberation

The primary thesis of this dimension of mission is the argument that if the church does not act as a social/political reformer then there will be other ideologies that will fill this need and take the place of the church within society. Africa has seen this happen time and time again as Marxism and Communism have intervened to instigate change. The church should also be spurred into social/political action by the fact that democracy, touted by most Western Christians as the answer to demagogic regimes, has also been a false hope. Forty years after the colonial powers began their withdrawal from Africa, instability continues to reign. Consequently, the church in Africa is obligated to evaluate what role it should play in the political development of a volatile continent. When confronted with this dilemma Walter Wink asserts that Jesus would want the church to be neither a passive bystander or a violent participant. Instead Wink propagates what he calls a *third way*. "Jesus abhors both passivity and violence as responses to evil. His is a third alternative not even touched by those options" (Wink 1987, 14). Wink's *third way* is a challenge to the church to not just sit idle in the face of abuse of power, but to actively demonstrate that the believer is not affected or cowed by the abuse of the powerful. One example Wink uses is for a Jew to carry the load of Roman one mile further than required by the Roman law. To do so would demonstrate to the Romans that the Jews were stronger, and that they were not affected by the abuse of the Romans. To befriend a Roman in this manner would also disarm and confuse him. The following is a list of some of the characteristics that make up Wink's *third way* (1987, 23). Johannes Verkuyl insists in his work dedicated to the theology of liberation, The Message of Liberation in Our Age, that it is the responsibility of the church to demonstrate these characteristics to the world (Verkuyl 1970, 95).

1. find a creative alternative to violence
2. assert your own humanity and dignity as a person
3. refuse to accept an inferior position
4. expose the injustice of the system
5. stand your ground
6. recognize your own power

7. be willing to suffer rather than retaliate
8. be prepared to break unjust laws

Wink's manifesto is intriguing and in many instances would be very effective, yet the most pertinent question in regard to Liberation Theology is -- how involved should the church be in political justice? There are some in the Christian community who would consume the church with political activism. Placing too much hope in political justice is both dangerous and foolish for three reasons: 1) Liberation activists automatically shoulder the cause of the poor, but it is naive to believe that the poor and the oppressed are necessarily on the side of the church. 2) When politics and activism are overemphasized there is the danger of locating sin in the evils of society and ignoring the unholiness of the human heart. 3) The greatest danger in placing too much hope in political liberation, freedom, and justice is ignoring the unfortunate, yet unavoidable fact that man's human nature is ultimately evil. As long as there is sin in the world there will be unjust political systems. As man conquers one form of political oppression he inevitably will replace it with another system that will ultimately be equally unjust and unfair. Liberation theologians are confused by the perception that Christ gave of not having a concern for the evil oppressiveness of the Roman empire. Neither do these theologians understand why Christ did not challenge the rampant slave trade of that day. What they have failed to realize is that Christ knows man's heart -- in his sinful state man is incapable of justice. He understood the futility of bringing down one evil empire only to see it replaced by another. It is only when the heart is changed that true change in society can take place.

3.3.6 Response to Dialogue with Bosch

In the final assessment everything Bosch has said in the above analysis of mission is true. All five elements of ministry -- Ecclesiastical Mission, Proclamational Mission, Contextual Mission, Theological Mission and Liberational Mission -- categories into which almost every form of Christian endeavor can be inserted, is indeed mission. Every dimension is equally vital as the next. As Arthur Glasser states in an article on the missionary task, "If one were asked to describe the relative importance of the different components of the missionary task, he would be obliged to confess that evangelism is 100% important . . . training is 100% important . . . and

church-planting is 100% important. No ministry is primary; no ministry is secondary. All are of fundamental importance" (Winter 1981, 103).

Yet it is at this juxtapose, at the same moment that one realizes the equal importance of every form of mission, that Bosch stops short. Before stating exactly that of which Bosch stops short of, it is necessary to first make an outline of Bosch's denotation of mission. 1) Mission is an essential aspect of the church. In essence, it is the church moving toward the world (Bosch 1978, 198 & 17). 2) Mission is an integral component of eschatology in the sense that mission must keep alive the hope for fulfillment of the Kingdom of God (Bosch 1978, 237). 3) Mission has its origin in God -- *missio Dei* -- "mission as an activity of God himself" (Bosch 1991, 389). 4) Evangelism is an "essential dimension of mission," but mission is even more comprehensive than evangelism (Bosch 1978, 15 & 18). 5) Mission is comprehensive. It includes much more than just the proclamation of salvation (Bosch 1978, 17).

In many ways Bosch's work, Transforming Mission, represents the finest missiological thought of this century. For this reason it is with deep respect and trepidation that any modifications are made to his contribution, but there seems to be an important conclusion missing from his writings. The problem lies not in Bosch's contribution, but in what has been omitted. Bosch accurately states that mission is *missio Dei*, but what does this statement imply? What does it mean for mission to be the heart of the church? What does it mean for mission to be comprehensive?

It therefore becomes necessary to take Bosch's thought one step further, because along with assigning definition to mission, it must be awarded a purpose. Mission, in any and every form, must serve the purpose of making known the grace of God made available through His Son. It is a simple formula, but if any dimension of mission does not meet this straightforward criteria, then it is not mission. For example, can involvement in political and economic liberation be mission? Yes, but only if one's purpose is to promote God's saving grace. The same is true of every other religio-social endeavor the church undertakes. Good works are only empty self-serving endeavors if the purpose is not to make the God's grace known.

A good example of this is the recent political activism of the church in Malawi. Beginning in 1992 various churches and Christian organizations felt it necessary to become politically active. Political activism by people in the Christian community actually had fairly

substantial results. Many people in Malawi still credit the Catholic Bishops' Lenten Letter of 1992, as the catalyst to a chain of events that would eventually end single-party rule in Malawi (The Nation, November 18, 1998). But never has it been made clear how this political activism by the church was supposed to promote the message of Jesus Christ. In fact just the opposite resulted. When elections were held in 1994, a Muslim candidate was elected.

Consequently it must be clearly stated that mission is not mission simply because a church, a Christian individual, or any other religious entity involves itself in an activity. The definition of mission is very broad and at the same time extremely narrow. Mission is broad in the sense that it is witness, which includes the wide spectrum of enterprises discussed in this chapter. But it is narrow in the sense that mission is only mission when the central purpose of those activities is to make known God's grace made available through the atoning work of Christ.

It is appropriate to end this discussion with an analogy of a lighthouse-keeper who was given a monthly allotment of oil to keep a lighthouse flame burning. One month a string of people came asking the lighthouse-keeper to give them oil. Each one had very legitimate need. One elderly man was desperate for oil to heat his cottage. A widow was afraid and lonely and needed oil to light her home. A family was hungry and needed oil to cook food for their children. Each need was legitimate, and the lighthouse-keeper was a good man, so he shared his oil. Near the end of the month his oil ran out. There was no more fuel to keep the lighthouse flame burning. Then one night, as the lighthouse stood dark a huge storm arose. Ships at sea looked for the lighthouse to give them direction in the black stormy night, but no light could be seen. As a result, ship after ship crashed upon the rocks at the base of the lighthouse.

This is an illustration of what Christ is saying in Matthew 5:14-16, "You are the light of the world. Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven" (NASB 1981, 992). The good works of men, the mission of man, is to glorify God. The only way to bring glory to God is to make His grace known through the mission of work, deeds, and words.

In the verses immediately prior to this passage in Matthew, Christ says, "You are the salt of the earth; but if the salt has become tasteless, how will it be made salty again? It is good for nothing anymore, except to be thrown out and trampled under foot." In other words, do not

let your works and deeds become empty actions. Salt is never intended to be eaten on its own -- its purpose is to lend flavor to food. If that salt exists without the ability to give flavor, then it becomes useless. Christ is saying the same is true of the Christian's life. Mission without purpose is vain and futile.

In conclusion, mission in any form is not mission if its central and ultimate purpose is not to reveal the grace of God made available to man through Christ. Mission is the means by which God's grace is revealed. Mission in this sense is the beacon that shines light on the evil of man's world. At the same time this beam of light illuminates the grace of God. If mission is pointing to anything other than the light of Christ's salvation it is not mission. If its end is democracy, environment, freedom, justice, equality -- or anything other than the grace of God made accessible through the establishment of His Kingdom, then it is not mission.

3.3.6.1 The Covenant of Grace as the Ground of Mission

Any theology related to salvation and the work of Christ will ultimately turn to the Covenant of Grace -- the gift of God's love freely offered to the undeserving and the unworthy (Van Engen 1999, 44). God's desire to extend His healing grace to all people must stand as the ground for the very existence of the church, and ultimately the ground for her mission. Robert Patterson writes that at the heart of John Calvin's theology of grace was the participation of the church. In Calvin's conception the church is a community among whom grace has become operative. As a manifestation of this gift from God the church becomes mediator of that grace among men (Patterson 1971, 295).

The contents of the Covenant of Grace include two important characteristics. First is the promise of God. Both the Old and the New Testament echo God's promise to be the God of His people. The promise will be fulfilled at the time of the coming of the Kingdom of God. Louis Berkhof states, "The promise is fully realized when at last the new Jerusalem descends out of heaven from God, and the tabernacle of God is pitched among men" (Berkhof 1977, 277). Central to this Covenant of Grace is the fact that within this promise is contained all other promises -- such as justification, adoption, the Promise of the Spirit of God, and man's final glorification.

The second important property of the Covenant of Grace is the response of man to these

promises. Man must respond by expressing faith in Jesus Christ. This response by man is only possible because the Spirit has worked in him to spark this act of faith. Berkhof explains,

It is essential that the dipleuric character of the covenant be maintained, because man really appears in it as meeting the demands of the covenant in faith and conversion, though it be only as God works in him. (Berkhof 1977, 282)

Sola gratia, sola fida -- was the cry of the Reformation -- grace alone, faith alone.

Justification, the legal declaration by which God declares man righteous is initiated by God alone. The works of man play absolutely no role in God's decision to justify -- it is by grace alone. Titus 3:7 clearly states,

He saved us, not on the basis of deed which we have done in righteousness, but according to His mercy, by the washing of the regeneration and renewing by the Holy spirit, whom He poured out upon us richly through Jesus Christ our Savior, that being justified by His grace we might be made heirs according to the hope of eternal life. (NASB 1981, 1246)

Faith does not exist apart from the grace of God. Man cannot have faith without God first giving man the capacity and more importantly, the desire for faith. Hebrews 12:2 makes this very clear: "Fix your eyes on Jesus, the author and perfecter of faith" (NASB 1981, 1260). The degenerate man is dead in his sins (Ephesians 2:1), incapable of faith until the Holy Spirit works in him. Ephesians 2:4-5 clearly states, "even when we were dead in our transgressions, made us alive together with Christ, by grace you have been saved" (NASB 1981, 1211).

Few of Paul's doctrines are as clear and as straightforward as Paul's theology of salvation by grace alone. The second chapter of Ephesians repeatedly emphasizes that man is dead in his sins. Even a child would understand that it is impossible for dead men to make choices. Man is therefore totally deprived and incapable of making any contribution to his salvation. Dr. Larry Brown once said, "The only thing we contribute to our salvation is the sin that made it necessary"⁽⁴⁾. Paul explains this in Ephesians 2:5 and 8 that God "Even when we were dead in our transgressions, made us alive together with Christ. For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast" (NASB 1981, 1211).

One aspect of grace that is absolutely critical to mission is an understanding that good

⁽⁴⁾Dr. Larry Brown is the professor of Church History at African Bible College, Lilongwe, Malawi.

works are a fruit of grace. Good works should be a natural out-flowing of one's salvation -- a manifestation of God's grace at work in a traditionally sinful heart. In Ephesians 2:10 Paul says "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them". This statement is critical for two reasons: 1) God ordains good works not man. 2) Good works are a result of God grace. Therefore, if grace is the foundation of good works, then mission in any shape, form, or method must stem from the grace of God, or else it simply is not mission.

It is only the grace of God that brings about justice in this world. Man, left to his own devices, will never be fair or just to his fellow man. The Apostle Paul, in II Corinthians 12:9-10 acknowledges that justice is not the result of forceful power. Justice instead comes from Christ Jesus. Paul quotes from Christ when he says, "My grace is sufficient for you, for power is perfected in weakness" (NASB 1981, 1200). Verse ten of the same passage goes on to explain that justice does not come from fighting injustice with harsh contempt, but from a perspective of humility -- just as Christ confronted his adversaries.

Therefore, just as the Covenant of Grace is the ground for salvation -- it also becomes the ground for mission. Grace as the ground of mission is founded on the proposition that because grace is the foundation of justification, salvation, good works, and justice, then grace must also be the foundation of mission.

3.4 THE INTERFACE OF MISSION AND CHURCH

The church as a manifestation of mission was such an intricate part of David Bosch's theology that Kevin Livingstone titled one of his articles, "The Missionary Nature of the Church as the Theological Horizon for Bosch's Missiology" (Kritzinger 1990, 3). Darrell Guder as well states that it is imperative that the church return to an ecclesiocentric understanding of mission. "We have come to see that mission is not merely an activity of the church. Rather, mission is the result of God's initiative, rooted in God's purposes to restore and heal creation" (Guder 1998, 4).

One of the greatest obstacles facing the church in regard to her incorporation of mission into the life of the church is a swelling trend for the church to separate itself from the world.

This pattern is especially prevalent in the reformed churches of North America. Among these churches there is not only a dangerous anti-ecumenicalism -- particularly in regard to Pentecostal and Armenian church, but also a new disdain for evangelicalism -- especially nondenominational churches that have a seeker-friendly orientation.

Such sentiments mirror the Donatist movement of early 300 AD. The Donatist believed that the Christian should have nothing to do with the world. In a similar fashion the new reformed movement of North America is making efforts to become disassociated from any Christian group that does not label itself "reformed". Bosch reminds the church that Augustine vehemently opposed the Donatists, just as he would oppose any similar modern movement. "Augustine insisted that the church was not a refuge from the world but existed for the sake of a world that was hurting" (Bosch 1991, 218).

Yet it is because these types of sentiments that Christians continue to regard mission as a sub-entity of the church. In the minds of most Christians, mission is something the church has created and developed in the last few centuries. Few believers would trace the foundation of mission as far back as the New Testament church, and even fewer would look to the history of Israel and the calling of Abraham. Yet mission is an entity that is as old as Scripture itself. Dr. J. H. Bavinck refers to the Old Testament as the cornerstone of mission (1960, 12). Mission predicates both church and theology; therefore, mission must be the foundation upon which the church and all theology must rest.

Unfortunately the average church member does not have a corner on this misconception of mission. There are many in academic circles which persist in the belief that mission is a function of the church instead of the life-source of the church. In the introduction to his book, Mission on the Way, Charles Van Engen, the professor of Theology of Mission at Fuller Seminary, relates the story of a colleague who returned from a conference where he was told that there is no such thing as a theology of mission. His friend related what had been presented, "There are only biblical exegesis, systematic theology, and mission practice. Mission theology is a meaningless term, an oxymoron, for it does not refer to anything" (Van Engen 1996, 13).

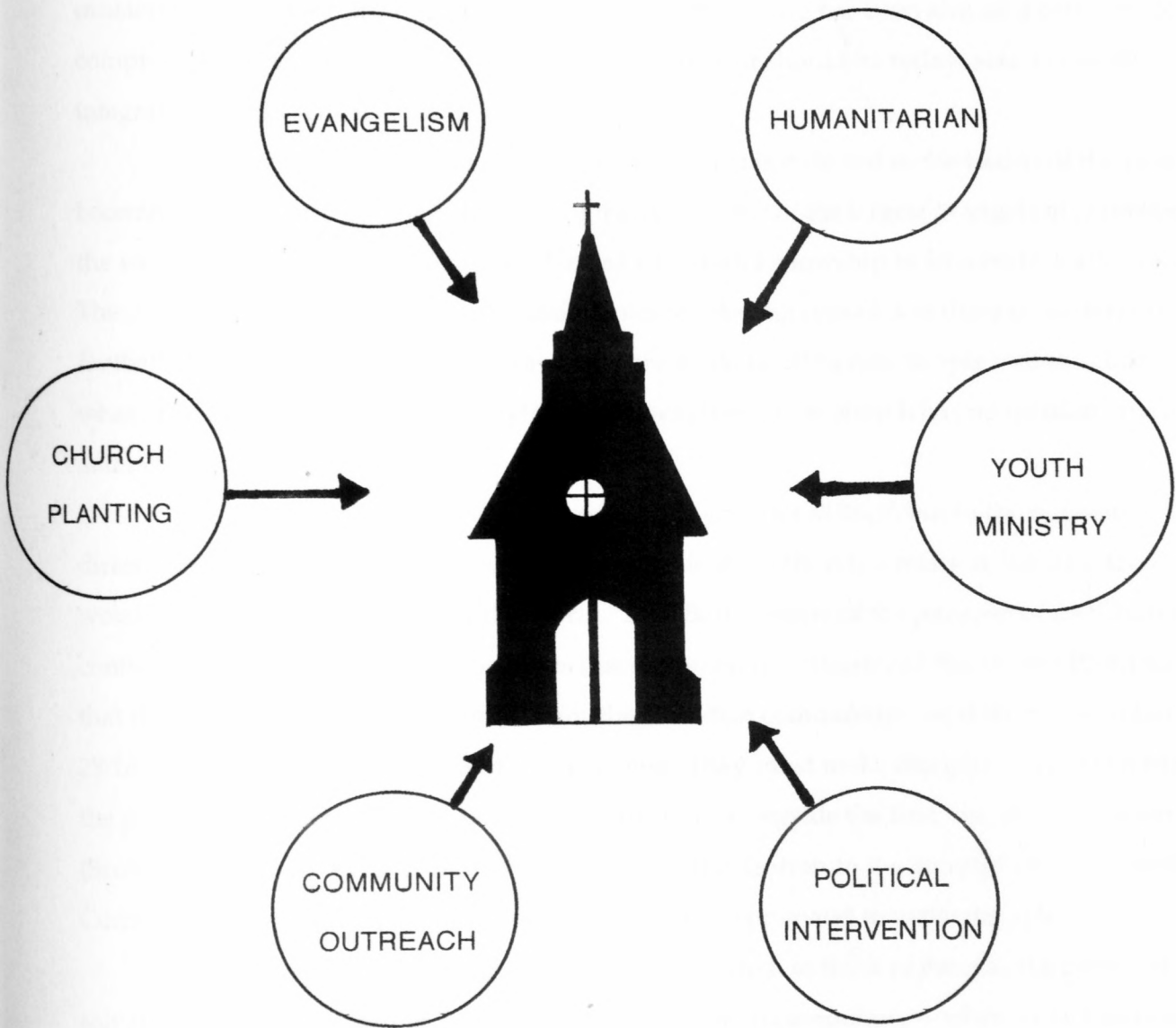
This separation between church and mission is not necessarily a recent phenomenon. In Transforming Mission, David Bosch explains that Christianity lost its missionary

dimension when Constantine made Christianity the religion of the Roman Empire. As a result the state -- rather than the church -- became the enforcer of religion. After Constantine, Christianity existed in Europe as a state religion for hundreds of years. In 1542 when Francis Xavier arrived in Goa, India, to begin mission work, he found a strange mix of Westernism, Judaism, and Islam. He felt the situation was hopeless, so he pleaded with the colony's master, the King of Portugal, to declare Inquisition -- thus giving Xavier power to enforce Catholicism on the people (Tucker 1983, 60). The pattern was no different when Anskar Christianized Sweden (826 A.D), or in the 16th century when Las Casas "converted" 200,000 natives in Mexico. The result of this forced conversion was an inactive laity and a lethargic clergy that would last almost 500 years (Tucker 1983, 49ff).

Mission, therefore, is not a new discipline developed by recent missiologists. Mission is as old as Scripture itself (Muller 1987, 11). Scripture, from the moment of Adam and Eve's Fall, took on a world-wide perspective. The Fall, the Flood, and the Tower of Babel all had global consequences. Abraham, in Genesis 12, is called that his people might be a light to the rest of the nations. Through the line of Israel all the nations of the earth were to be blessed. Israel may not have been completely faithful to this calling, but that was their purpose -- to propagate the universality of God's salvation. G. Christian Weiss has refereed to I Timothy 2:1-8 as the heart of Christian missionary theology. Weiss points to the universality of Christ's atonement, and the universal proclamation of the gospel as the call of the whole church to witness to the whole world (Weiss 1976, 25).

Yet despite the teaching of scripture there are still many in the church who fail to accept mission as the primary purpose of the church. Today there is a debate within Christianity, "What is the purpose of the church?" There are many proponents of the theory that the purpose of the church is worship. The thesis follows these lines, "the purpose of the church is worship, because the worship of God does not exist in the world." But if this were true it would make the church an end unto itself. If this theory were transformed into a diagram all the arrows would be pointing inward, the church looking in at itself as the ultimate purpose of Christ [DIAGRAM 3.A]. It is indeed a shallow, hollow, and deceptive Christianity one has created if it's sole purpose for helping others and reaching out to those in need is to bring them into the church.

ECCLESIOCENTRIC MISSION



[DIAGRAM 3.A]

To further compound this problem the church has managed to nurture a conception of mission that isolates it from the essence of the church. There has been almost a complete loss of comprehension that mission in the New Testament, as it should be today, was a critically integral part of the church.

This new phenomenon of *church-without-mission* is reflected in the trends of the new, booming, non-denominational churches of the West. One of the largest evangelical churches on the west coast of the United States is Harvest Christian Fellowship in Riverside, California. The church's pastor, Greg Laurie, annually holds week-long crusades in three of the largest football stadiums in America. Intense efforts are made to bring new people into the church with what are called Seeker-Friendly Services. Yet inexplicably the church has no missions pastor and no mission budget.

In reality the church should be looking outward, not at itself, but in the opposite direction -- going out to call others in. The purpose of the church is mission, because the worship of God does not exist in the world. Karl Barth's view of the purpose of the Church confirms this thesis. In the middle of his discussion on the ministry of the church Barth states that there is actually only one ministry for the Christian community -- and he points to Matthew 28:18-20. "One thing is required of the disciples. They must make disciples. What is added in the participle clauses is not a second or a third thing alongside the first, but its elaboration" (Scott 1978, 16). As a result Barth draws particular attention to the concept that the Great Commission is not only a mandate to proclaim, but a command to make disciples.

One of the greatest dangers of allowing the church to think of itself as the center of God's salvation purpose is creating an ecclesiocentric Christian community -- when in fact just the opposite is true -- the primary purpose of the Christian community is mission. As Bosch has stated, there is church because there is mission, not vice versus. David Bosch explains that mission is not an activity of the church -- instead mission is an attribute of God. God is a missionary God. "Mission is thereby a movement from God to the world; the church is an instrument for that mission. There is church because there is mission, not vice versus" (Bosch 1991, 390). In this ecclesiocentric view, mission is an entity that belongs to the very nature of the church. "[Mission] should be as natural to [the church] as grapes are natural to branches

that abide in the vine. Missions flows from the inner constitution, character, calling and design of the church" (Peters 1974, 200).

The above George Peters statement is quite accurate, but even this attempt to say that mission is intrinsic to the existence of the church is insufficient. It is far more accurate to say that the church exists because of mission -- mission is the mother of the church. Scripture is not a book

about theology, but rather a record of theology in missions -- God in action on behalf of the salvation of man.

The International Missionary Council of 1952 proclaimed in their Willingen Document, "There is no participation in Christ without participation in His mission to the world" (Thomas 1995, 103). Those who are transformed by Christ are the Church -- their salvation and rebirth derives from Christ. Thus, how can there be any separation of mission from the function of the church. To remove the theology of mission from the church would result in the creation of an ecclesiocentric paradigm for the church.

3.5 CHURCH, MISSION, AND THE KINGDOM OF GOD

In an article dealing with recent ecumenical missiology entitled, *Church, Kingdom, and Missio Dei*, James Scherer explains that one of the greatest challenges of mission in the late 20th century was to move the church from a *church-centered* theology of mission to a *kingdom-oriented* one (Van Engen 1993, 82). In the late 1800's and early 1900's mission was an extension of a foreign church establishing itself in the Third World. It was very much an ecclesiocentric approach. At the encouragement of theologians like Henry Venn and Rufus Anderson personal salvation was pushed aside in favor of denominationalism. Church-planting, or a church-centered vision for mission, was considered as equally important as personal conversion. Scherer accuses the church-centric paradigm of not reflecting the biblical pattern for the church or for mission, and contends that the Anderson-Venn three-self formula (self-governing, self-supporting, self-propagating) was only a repackaged form of Western denominationalism (Scherer 1993, 84).

Toward the end of the 20th century Western denominations began to realize that along with the church there had to be evangelism, and with evangelism a proclamation of the Kingdom of God. It was a new realization that the Kingdom of God is the polestar of mission. Johannes Verkuyl describes it as the ultimate goal of the *missio Dei*. "From the countless biblical images and symbols which describe God's intentions I select this one as the clearest expression of God and His purposes" (Verkuyl 1978, 197).

Global appreciation for a kingdom-oriented theology of mission was the result of the 1980 Melbourne World Conference on Mission and Evangelism, whose theme was *Your Kingdom Come* (Scherer 1992, 27). A partial purpose of this conference was to identify an evangelical motivation for mission. Paul Hiebert's outline for the motivation for mission includes evangelism, church, and the Kingdom of God. Hiebert refers to these as "the three central themes in the modern missionary movement" (Van Engen 1993, 153). In describing his three components of mission Hiebert explains why neither an evangelism-centered theology of mission, or a church-centered theology of mission will work. Evangelism-centered mission will result in a weak body of immature believers. In similar fashion Hiebert warns that a church-centered theology will have the tendency to nurture an ingrown, separatistic, self-serving body

of believers that will lose its vision for mission. Therefore Hiebert opts for an integrated paradigm for mission that incorporates *missio Dei*, Kingdom, evangelism, and church. In this model the focus is on the work of God, which is being manifested in the establishment of His kingdom through evangelism and the church [DIAGRAM 3.B].

Johannes Verkuyl has also developed a theology that he calls a *Kingdom-Centered Theology*. At the heart of this theology is the conviction that God is actively engaged in the reestablishment of His reign over the earth and all mankind. The gospel of this kingdom, as demonstrated by Christ, is a message of reconciliation, forgiveness of sins, and victory over the powers of Satan (Van Engen 1993, 72). When this concept of kingdom-centered theology is imposed upon the world there are important implications. A kingdom-centered theology can never neglect the forgiveness of sins. Consequently, the people of God can never shy away from their obligation to call for the conversion of all peoples. In apparent opposition to those who prefer dialogue over evangelism, and in contrast to those who take the non-confrontational pluralistic path, Verkuyl says that the message of the kingdom must be taken to everyone regardless of their religious persuasion. Verkuyl says, "In no circumstances may the Evangel be proclaimed in a neutral way. The Gospel always involves decision. The pearl of great value must be sought with singlehearted diligence and is obtained, like the treasure hidden in the field, at the cost of all else" (1993, 73). In this age of political correctness, as indicated by Verkuyl, there are many Christians who believe that they can change the world without offending the sinner or troubling those being led down the road of deception by other religions. But mission, by its very nature, and everything that a kingdom-centered theology demands, is engagement with the world that inevitably results in unsettling confrontation.

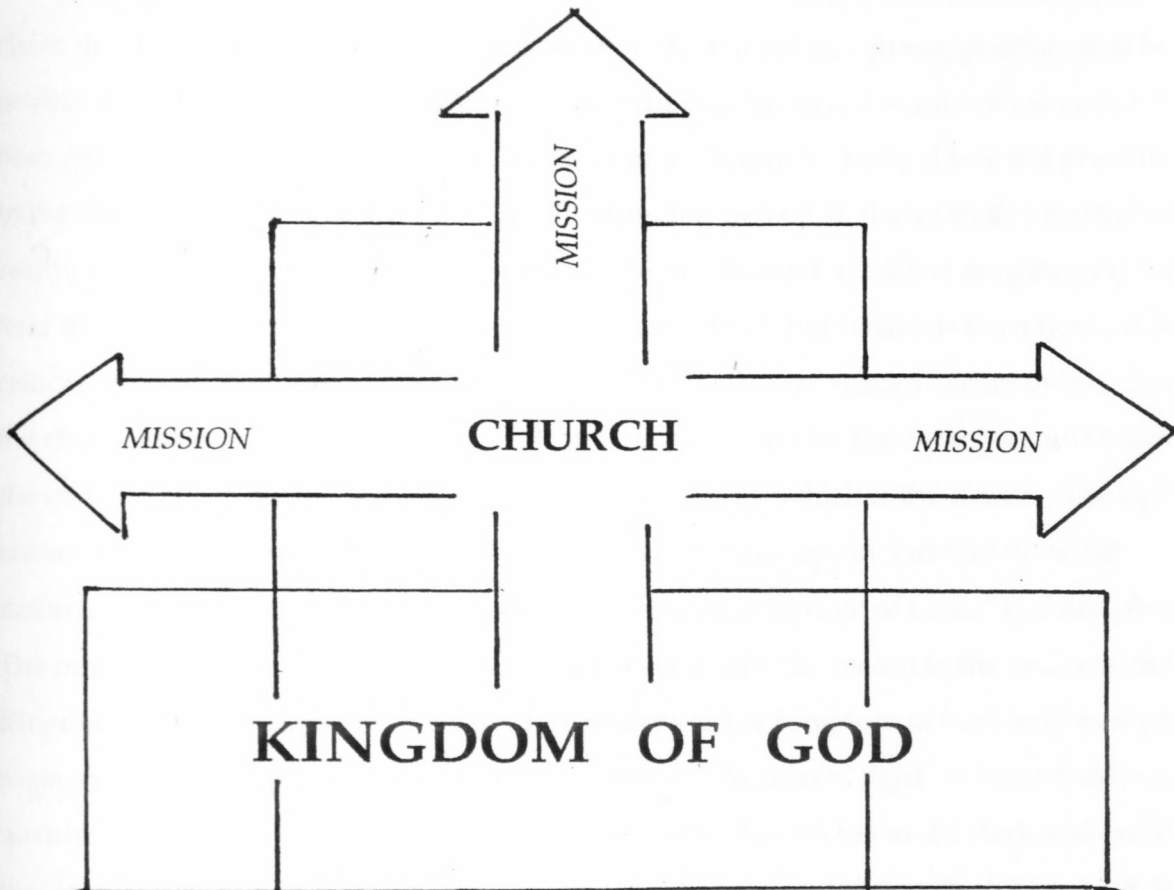
The next issue that needs to be addressed is the question of the church's role in the manifestation of the Kingdom of God. Among kingdom theologians there seems to be a prevailing view that the church exists as the pinnacle of the Kingdom of God. In his book, The Kingdom of God and the Church, Geerhardus Vos espouses that the church took on the responsibility of being the Kingdom of God on earth after the exaltation of Christ (Vos 1972, 79). He makes a slight distinction between God's kingdom existing in the church, and His kingdom being the church, but when all is said and done, there is still a slanted conviction that the church is God's kingdom.

[DIAGRAM 3.B]

CHURCH, MISSION AND THE KINGDOM OF GOD

WORLD

WORLD



MISSO DEI

Lewis Chafer echoes a similar conviction. He is eager point out that in Matthew 16:18, for the first time the Christian community is referred to as "the church" -- the ones called out. Chafer also directs attention to Ephesians 1:22-23, where the church is equated with the body of Christ, concluding that the church is God's kingdom on earth (Chafer 1936, 75).

However, at the root of this type of interpretation lies a critical problem. In order to claim that the church is God's kingdom on earth there must be a presupposition that both the *basileia*, the great divine work of salvation, and the *ekklesia*, a community of the elect who have been called by God, are both realized in the church. Soteriologically this is not possible. Many in the church would like to imagine that the church is indeed all things to all people, but in reality and in practice that has not happened. In the church the *ekklesia* are gathered together, hear the word, and enjoy the gifts and treasures of Christ, but what has been ignored is the critical dimension of mission (Ridderbos 1962, 344ff).¹ It was argued earlier in this chapter that the church is not an end unto itself. How then is it possible for the church to now become both the end and the means to that end? Instead, it is mission which is the means. The debate centers not around the church as the *ekklesia*, that much is certain, but that does not automatically make the church the end. The end is the Kingdom of God, "Thy Kingdom come!" The purpose of the church is mission, and mission is only the means to the end, which is the Kingdom of God. Therefore, the church is relative to the Kingdom of God only as it participates in mission. The purpose of the church is to exist as a beacon of light. A beacon does not shine inward. The *ekklesia* was never intended to be a light that stands in the dark and points toward the door of the church. Instead a beacon sits on a hill top and shines its light out. It draws the attention of those who are lost. Likewise, *ekklesia* without mission as the fuel for its light will soon burn out. Therefore, the church in mission is the fuel, the fire, and the flame of the Kingdom of God.

In the final analysis where does mission stand in relation to the Kingdom of God? Darrell Guder refers to this as a "a need for reinventing or rediscovering the church" (Guder 1998, 77). It has been determined in this discourse that the church is not the goal of mission, evangelism is not the goal of mission, and even salvation is not the goal of mission. By this process of elimination it can only be the present and future reign of God and His Kingdom that can be the goal of mission. Guder says that this is an accurate interpretation of Christ's work

on earth.

The central aspect of the teaching of Jesus was that concerning the Kingdom of God. Of this there can be no doubt. Jesus appeared as one who proclaimed the Kingdom; all else in his message and ministry serves a function in relation to that proclamation and derives its meaning from it. (Guder 1998, 89)

This Kingdom that Christ proclaimed, and commanded his followers after Him to proclaim, was only made possible through His death and resurrection. This reign of God is the Father reconciling the world to Himself through the establishment of His kingdom.

CHAPTER 4

EMPIRICAL RESEARCH OF LEADSHIP EDUCATION LEVELS

4.1 INTRODUCTION

Empirical research outlined in this chapter covers three basic sectors of society -- church and mission, civil service, and the business sector. The greatest focus of attention is of course on church and mission, but the information gathered from the other two sectors is important in comparing criteria for leadership, and comparing the educational requirements of these two categories with that of church and mission.

This chapter will serve three purposes. First it will describe the empirical research undertaken. Second, this chapter will outline the data collected. Third, it will also explain various aspects of the data gathered. Subsequent chapters will discuss the findings and implications of the empirical research. From those findings a model will be developed in Chapter 6.

4.2 CHURCH AND MISSION

Historical research outlined in Chapter 2 described and illustrated what types of mission methods were used in the past. Historical research also helped determine where church and mission historically placed the greatest emphasis -- as illustrated in DIAGRAM 2.A of Chapter 2 (2.4). In the first twenty-five to thirty years of mission work in Malawi, beginning with the arrival of Dr. Robert Laws and the Free Church of Scotland in 1875, the primary focus was on pioneer mission work, which was orchestrated by the foreign mission workers. In the next paradigm a new primacy was given to church planting, exposing the need for trained pastors. From the 1920's (a bit earlier in the case of some missions), to the early 1980's, mission methodology turned its attention to establishing pastor training schools. The final phase has been described as an *emerging* paradigm of mission -- a new focus on leadership development.

At present most mission organizations and church denominations have, in some form, entered this emerging paradigm. Therefore the empirical research described in this chapter was designed to determine how far church and mission have progressed down the road of leadership development as the Christian community enters the 21st century.

4.2.1 Survey Participants

The following sections (4.2.1.1 - 4.2.1.6) outlines the list of missions, churches, denominations, and Para-church organizations who were given a twenty-one question survey to complete for this study⁽¹⁾. A concerted attempt was made to survey every Protestant mission organization or denomination who had work in the five largest towns in Malawi -- Lilongwe, Blantyre, Mzuzu, Zomba, and Kasungu. More than 150 surveys were distributed, with 117 surveys returned or collected. In some cases more than one person in an organization completed a survey. In those cases the data from only one survey participant was used -- usually from the most senior person in that organization.

⁽¹⁾ A copy of this survey can be found in Appendix C. Document is labeled "Church and Mission Leadership Development Survey".

Below are the names of the eighty-three missions and churches whose data is included in the statistics of the chapter. This researcher believes that the list of participants outlined below is quite comprehensive of the missions, churches, denominations, and Christian organizations operating in Malawi.

The participating churches, missions, and Christian organizations have been divided into six categories in order to make comparisons more relevant and applicable: 1) Pioneer Missions, 2) Post 1900 Churches, 3) Recent Pentecostal Churches, 4) International Para-Church Organizations, 5) Para-Church Organizations Indigenous to Malawi, and 6) Educational Institutions for Adults.

These divisions are necessary because it would not be accurate to lump the educational levels of the leaders of educational institutions, which would be very high, together with the educational levels of the leaders of the Pentecostal churches, for example, which would be considerably lower. Three divisions have also been created among the churches. There are many reasons for this; the most obvious are the size of their operation and their modes of management.

The *Pioneer Missions* were all operating in Malawi before the turn of the 19th century. They established large mission compounds, often including schools and hospitals.

The *Post 1900 Churches* tended to operate on a smaller scale, but still maintained a presence in most districts of Malawi. Like the pioneer missions they were established by non-indigenous denominations, and in many cases still receive significant funding from their mother churches.

The *Recent Pentecostal Churches* have all been established since the end of WWII. Theologically they could be characterized as neo-Pentecostals, or in some cases categorized as "African initiated churches." Central to their teaching is the experience of baptism in the Holy Spirit. The Neo-Pentecostal movement in Malawi, like in the rest of sub-Saharan Africa, is booming. These churches are usually indigenous, and many times are breakaways from traditional mainline denominations. Most recent Pentecostal churches are at best loosely associated with other churches, often being guided by a single charismatic leader.

International Para-Church Organizations have been separated from *Para-Church Organizations Indigenous to Malawi* for the following reasons: 1) international para-church

organizations are typically larger and better funded than their indigenous counterparts.

2) Indigenous para-church organizations tend to more accurately reflect the needs of the local church because all levels of management are in the country. 3) Para-church organizations indigenous to Malawi receive little or no financial or personnel assistance from abroad.

A category designated exclusively for *Educational Institutions for Adults* makes it possible to examine leadership development in Malawi. It also makes it possible to distinguish which churches are actively pursuing leadership development as a method of mission.

4.2.1.1 Pioneer Missions⁽²⁾

1. Anglican Diocese of Lake Malawi
2. Anglican Diocese of Northern Malawi
3. Anglican Diocese of Southern Malawi
4. Church of Central Africa Presbyterian, General Synod
5. Church of Central Africa Presbyterian, Nkhoma Synod
6. Church of Central Africa Presbyterian, Synod of Livingstonia
7. Zambezi Evangelical Church

4.2.1.2 Post 1900 Churches

1. Assemblies of God Church in Malawi
2. Baptist Convention of Malawi (Central Region)
3. Baptist Convention of Malawi (Northern Region)
4. Church of the Nazarene
5. Church of Christ
6. Evangelical Baptist Church
7. Evangelical Church of Malawi

⁽²⁾ The Blantyre Synod of the Church of Central Africa Presbyterian declined an invitation to participate in this survey. The Blantyre Synod churches are among the oldest in Malawi, originally established by the Church of Scotland in the 1870s. As described in Chapter 2 of this paper, the original mission was established at the urging of David Livingstone (Hetherwick 1931, 7).

8. Evangelical Lutheran Church in Malawi
9. Lutheran Church of Central Africa
10. Pentecostal Assemblies of Canada
11. United Pentecostal Church

4.2.1.3 Recent Pentecostal Churches

1. African Assemblies of God
2. Apostolic Faith Mission
3. Assemblies of God Aggressive Temple
4. Bible Faith Church
5. Capital City Pentecostal Holiness Church
6. Forward in Faith Church
7. Full Gospel Church
8. Holy Cross Pentecostal Church
9. Living Waters Church
10. Miracle Church of God
11. New Jerusalem Church
12. Pentecostal Holiness Church
13. Revival Church
14. Salvation Army Church
15. Salvation in Jesus Christ Church

4.2.1.4 International Para-Church Organizations

1. African Enterprise
2. Bible Society
3. Christian Children's Fund of Great Britain
4. Christian Service Committee
5. Global Field Evangelism Ministry
6. Healthcare Christian Fellowship (formerly: Hospital Christian Fellowship)
7. Life Ministry (Campus Crusade for Christ International)

8. Navigators
9. Pan Africa Christian Women Alliance
10. Scripture Union
11. TransWorld Radio
12. World Vision International

4.2.1.5 Para-Church Organizations Indigenous to Malawi

1. A.G.L.C. Press
2. Balanced Life Mission
3. Bible Faith Ministry
4. Christian Heritage School
5. Christian Literature Association in Malawi (CLAIM)
6. Door of Hope Ministries International
7. Evangelical Association of Malawi
8. Evangelical Baptist Church of Malawi Youth Ministries
9. Evangelical Lutheran Church Youth Department
10. Faith of God Ministry
11. Freshwater Outreach
12. Good Samaritan Ministries
13. Livingstonia Synod Education Department (CCAP)
14. Malawi Council of Churches
15. Mzuzu Christian Centre
16. New Life for All Ministries
17. Nkhoma Hospital (CCAP)
18. Nkhoma Synod Printing Press (CCAP)
19. Nkhoma Synod Mission Department (CCAP)
20. Nkhoma Synod Relief and Development (CCAP)
21. Nkhoma Synod Youth Department (CCAP)

22. Radio ABC ⁽³⁾
23. Spiritual Warfare Crusade Ministry
24. Student Christian Organisation of Malawi
25. Tumbuka Bible Translation Project
26. Women for God

4.2.1.6 Educational Institutions for Adults

1. African Bible College
2. Assemblies of God School of Theology
3. Baptist Theological Seminary
4. CCAP Lay Training Centre, Ekwendeni (Synod of Livingstonia)
5. Chilema Ecumenical Lay Training and Conference Centre
6. Church of the Nazarene Theological College
7. Evangelical Bible College of Malawi, (formerly: Likubule Bible Institute)
8. Lutheran Bible Institute
9. Namoni Katengeza (Chongoni) Church Lay Training Centre,
(CCAP Nkhoma Synod)
10. Nkhoma Institute for Continued Theological Training,
(CCAP Nkhoma Synod)
11. Zomba Theological College
12. Zambezi School of Ministry

4.2.2 Response to Survey Questions

The following is an analysis of the questions asked of the above survey participants. A brief explanation will be given of each question's relevance to this study, followed by the pertinent data. Some evaluation of the information will be done in this chapter to clarify

⁽³⁾Radio ABC is a Christian radio station operated by African Bible College. The station broadcasts seventeen hours a day from the college's Lilongwe campus on FM frequency 88.3. The station's signal covers a fifty kilometer radius, which includes all of the capital city and surrounding townships.

research findings, but a more extensive appraisal will be made in the following chapter, "Emerging Patterns and Findings".

4.2.2.1 Question 1: *In what types of ministries is your church/mission/ministry involved?*

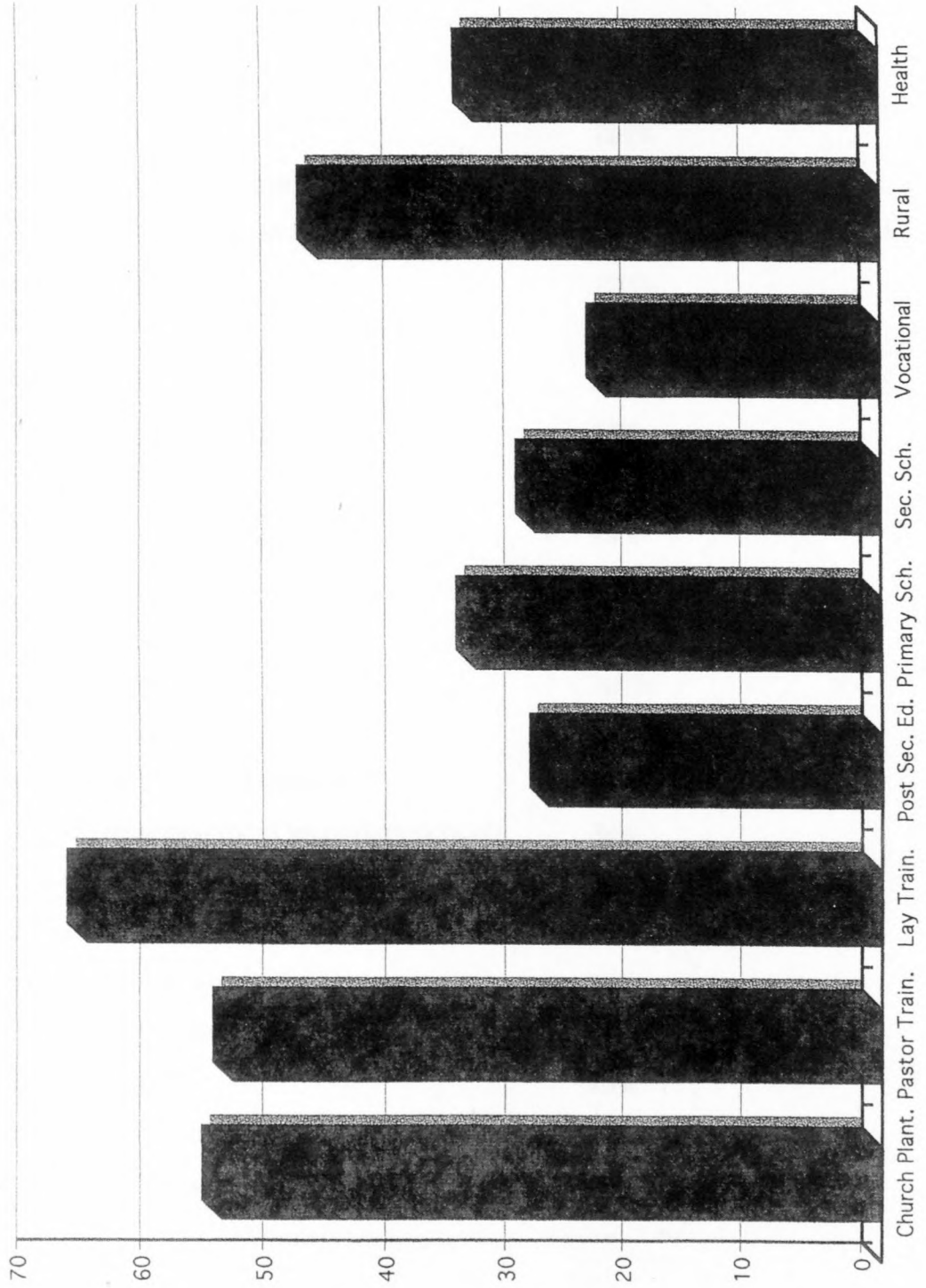
a. *Relevance to Study:* The purpose of this question is to discover the scope of ministries that the churches and Christian organizations are involved. It also suggests which modes of ministry are most popular and prominent at the present. The questionnaire gave the participants the opportunity to tick as many ministries as they wished.

b. *Interpretation of Response:* The following figures indicate what percentage of the participants are involved in each of the following types of ministry. DIAGRAM 4.A reveals a few interesting things. First, it is noteworthy that 66% of the ministries are involved in lay leadership training. Second, it was unanticipated that a third of all the Christian ministries in Malawi would be involved in health related ministry.

1. Cumulative:

i) church planting:	55%
ii) pastor training:	54%
iii) lay leadership development:	66%
iv) higher education (post secondary school):	28%
v) primary schools:	34%
vi) secondary schools:	29%
vii) vocational training:	23%
viii) rural village ministries:	47%
ix) health related:	34%
x) other:	
agriculture:	5%
orphan ministries:	5%
widow ministries:	5%
youth ministries:	4%
radio:	4%
relief & development:	7%
Christian literature ministries:	7%
political activism:	1%
prison ministries:	1%

PERCENT OF CHRISTIAN MINISTRIES IN MALAWI INVOLVED IN VARIOUS METHODS OF MISSION WORK [DIAGRAM 4.A]



2. Pioneer Missions:

i) church planting:	100%
ii) pastor training:	100%
iii) lay leadership development:	100%
iv) higher education (post secondary school):	29%
v) primary schools:	100%
vi) secondary schools:	86%
vii) vocational training:	43%
viii) rural village ministries:	57%
ix) health related:	100%
x) other: agriculture:	14%

3. Post 1900 Churches:

i) church planting:	100%
ii) pastor training:	100%
iii) lay leadership development:	91%
iv) higher education (post secondary school):	36%
v) primary schools:	36%
vi) secondary schools:	36%
vii) vocational training:	36%
viii) rural village ministries:	64%
ix) health related:	45%
x) other: agriculture:	9%
radio:	9%

4. Recent Pentecostal Churches:

i) church planting:	100%
ii) pastor training:	67%
iii) lay leadership development:	80%
iv) higher education (post secondary school):	33%
v) primary schools:	27%
vi) secondary schools:	20%
vii) vocational training:	33%
viii) rural village ministries:	47%
ix) health related:	7%
x) other:	
orphan ministry:	13%
widows ministry:	7%
youth ministry:	7%

5. International Para-Church Organizations:

i) church planting:	17%
ii) pastor training:	0
iii) lay leadership development:	50%
iv) higher education (post secondary school):	25%
v) primary schools:	42%
vi) secondary schools:	25%
vii) vocational training:	0
viii) rural village ministries:	42%
ix) health related:	33%
x) other:	
relief & development:	25%
agriculture:	8%
radio:	8%
Bible distribution & translation:	8%

6. Para-Church Organizations Indigenous to Malawi:

i) church planting:	31%
ii) pastor training:	27%
iii) lay leadership development:	54%
iv) higher education (post secondary school):	11%
v) primary schools:	19%
vi) secondary schools:	19%
vii) vocational training:	27%
viii) rural village ministries:	54%
ix) health related:	27%
x) other:	
Christian literature ministries:	19%
relief & development:	11%
orphan ministry:	11%
youth ministry:	8%
prison ministry:	4%
widows ministry:	4%
agriculture:	4%

7. Educational Institutions for Adults:

i) church planting:	25%
ii) pastor training:	83%
iii) lay leadership development:	50%
iv) higher education (post secondary school):	50%
v) primary schools:	25%
vi) secondary schools:	17%
vii) vocational training:	0
viii) rural village ministries:	17%
ix) health related:	33%
x) other:	
radio:	8%
political activism:	8%

4.2.2.2 Question 2: *What do you perceive to be the primary purpose of your church / mission / ministry?*

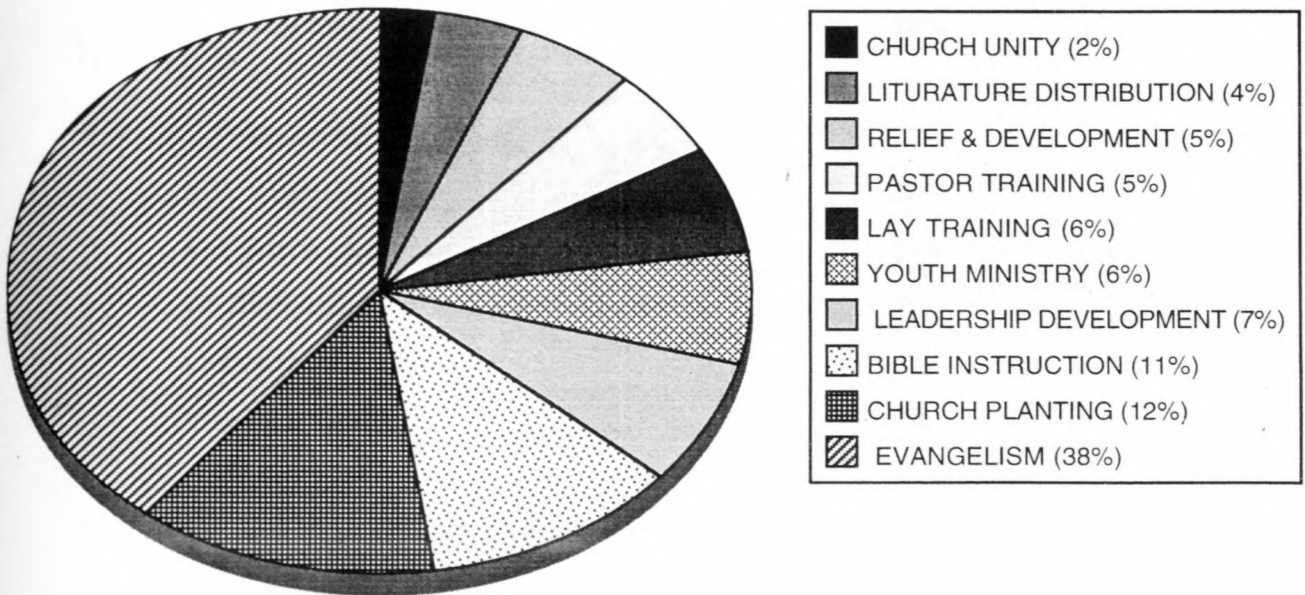
a. *Relevance to Study:* This question will grant understanding of what churches and missions perceive their primary task to be. In most cases it would also indicate what types of ministry they feel are most important [DIAGRAM 4.B].

b. *Interpretation of Response:* The following figures indicate which methods of ministry the mission organizations perceive to be most important for them to be involved. An interesting development of this question was that only 12% of the participants perceived church planting as their most important responsibility -- especially considering that *Question 1* revealed that 55% of these ministries are involved in church planting.

1. Cumulative:

i) Evangelism:	38%
ii) Church planting:	12%
iii) Bible instruction / Spiritual growth:	11%
iv) Leadership development:	7%
v) Youth ministry:	6%
vi) Lay training:	6%
vii) Pastor training:	5%
viii) Relief & development:	5%
iv) Christian literature distribution:	4%
x) Church unity ministry:	2%
xi) Health ministry:	1%
xii) Women's ministry:	1%
xiii) Prison ministry:	1%
xiv) did not respond:	1%

PRIMARY PURPOSE OF CHRISTIAN ORGANIZATIONS IN MALAWI [DIAGRAM 4.B]



2. Pioneer Missions:

i) Evangelism:	71%
ii) Bible instruction / spiritual growth:	29%

3. Post 1900 Churches:

i) Church planting:	45%
ii) Evangelism:	27%
iii) Bible instruction / spiritual growth:	18%

4. Recent Pentecostal Churches:

i) Evangelism:	60%
ii) Church planting:	20%
iii) Bible instruction / spiritual growth:	7%
v) Youth ministry:	7%
vi) Lay training:	7%

5. International Para-Church Organizations:

i) Evangelism:	58%
ii) Relief & development:	25%
iii) Leadership development:	8%
iv) Christian literature distribution:	8%

6. Para-Church Organizations Indigenous to Malawi:

i) Evangelism:	31%
ii) Bible instruction / spiritual growth:	15%
iii) Youth ministry:	15%
iv) Christian literature distribution:	8%
v) Church unity ministry:	8%
vi) Church planting:	4%

vi) Leadership development:	4%
vii) Lay training:	4%
viii) Relief & development:	4%
ix) Health ministry:	4%
x) Women's ministry:	4%
xi) Prison ministry:	4%

7. Educational Institutions for Adults:

i) Leadership development:	33%
ii) Pastor training:	33%
iii) Lay training:	25%
iv) Church planting:	8%

4.2.2.3 Question 3: *What level of education is required for a pastor to be ordained in your church or denomination?*⁽⁴⁾

a. *Relevance to Study:* This data will be used to answer two questions: 1) How do the educational requirements for a pastor compare to the educational requirements of a denominational leader or the head of a Christian organization? 2) How do the educational requirements for pastors in Malawi compare to that of ordained ministers in the West [DIAGRAM 4.C].

⁽⁴⁾The following is a brief explanation of the Malawian grade-levels referred to in this study: The Malawian school system begins with Standard One. A pupil must usually be at least five years old to be eligible to enter Standard One. This Standard system continues through Standard Eight. After completion of Standard Eight all students must sit for a national examination to see if they are ready to enter secondary school.

The first two years of secondary school are referred to as Form One and Form Two. After completion of Form Two all pupils must sit for the JCE (Junior Certificate of Education) Examination to see if the student is ready to proceed to the last two years of secondary school.

The last two years of secondary are referred to as Form Three and Form Four. After completion of Form Four all students must sit for the MSCE (Malawi Schools Certificate of Education) Examination. The fewer points one scores on this examination the better. An average score is usually in the high thirty's. Scoring twenty points or lower used to assure one a place at the University of Malawi, but due to inconsistencies in the administering of the MSCE Exam the University has initiated its own entrance test. All secondary school leavers who score 32 points or lower on the MSCE Exam are eligible to sit for the university's entrance test.

b. *Interpretation of Response:* Ministries that do not ordain pastors were not asked to answer this question, therefore the statistic listed below are relevant only to the first three groups -- Pioneer Missions, Post 1900 Churches, and Recent Pentecostal Churches.

The cumulative results of this survey question were actually a bit disturbing -- 42% of the pastors in Malawi have never attended secondary school⁽⁵⁾. At the same time this does not necessarily mean that these pastors did not attend a pastor-training school prior to ordination. In some cases the respondents may have misunderstood the question to mean, "What level of education is required for a prospective pastor to attend your pastor's training school?" This is very possible since a majority of denominational pastor training schools do not require post-elementary education for admission. In either case, whether these pastors have received a certificate from their denomination or not, they are still only marginally educated. Pastor-training schools may work to increase literacy to some degree, but by no means are they equipping these men with a secondary school level, holistic education⁽⁶⁾.

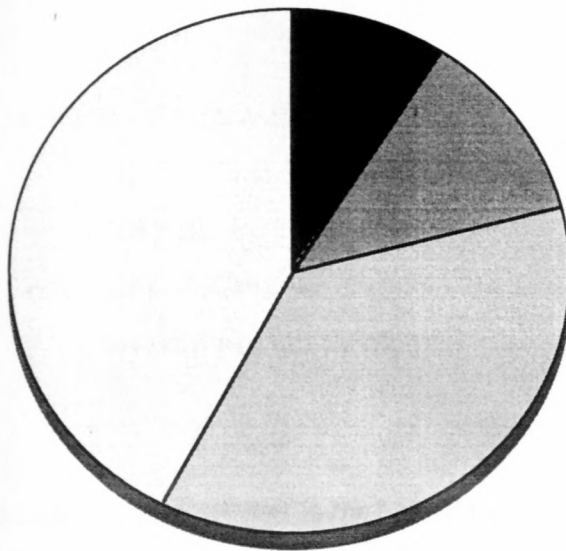
1. Cumulative:

i) Standard 8 or lower:	42%
ii) JCE:	9%
iii) MSCE:	12%
iv) diploma in theology:	36%
v) university degree:	0
vi) masters of divinity:	0

⁽⁵⁾Special note should be taken that this does not apply to the pioneer missions. As indicated in the statistics from Question 3, 100% of the Pioneer Mission pastors have completed secondary school.

⁽⁶⁾The implications of pastors leading churches without a secondary school education will be discussed in detail in Chapter 5.

Minimum Level of Education Required for Ordination [DIAGRAM 4.C]



- JCE (9%)
- MSCE (12%)
- Diploma in Theology (36%)
- Standard 8 or Lower (42%)

cummulative statistics

2. Pioneer Missions:

i) MSCE:	57%
ii) diploma in theology:	43%

3. Post 1900 Churches:

i) Standard 8 or lower:	36%
ii) JCE:	9%
iii) MSCE:	0
iv) diploma in theology:	54%

4. Recent Pentecostal Churches:

i) Standard 8 or lower:	67%
ii) JCE:	13%
iii) MSCE:	0
iv) diploma in theology:	20%

4.2.2.4 Question 4: *What is the title of the highest post one can hold in your organization?*

a. *Relevance to Study:* This was a leading question intended to prepare the participant to correctly respond to Question 5.

b. *Interpretation of Response:* Titles for the positions in these 83 different ministries varied from General Secretary, General Superintendent, Diocesan Bishop, Moderator, Director, Chairman, and National Coordinator -- to President, which would actually be a relatively new title, since the former government of Malawi only allowed the president of the nation to use that title.

4.2.2.5 Question 5: *What level of education does your church/mission require for the highest office in your organization?*

a. *Relevance to Study:* This data will be used to answer two concerns: 1) Are localized

facilities available to train Christian leaders at the levels required to fill the highest posts in the Christian organizations of Malawi? 2) These results will be compared to the educational qualifications of the expatriates being replaced by national Christian leaders.

b. *Interpretation of Response:* Prior to answering this question the respondents were asked to give the title of the highest ranking officer in their ministry, preparing the respondents to respond accurately to this question [DIAGRAM 4.D].

1. Cumulative:

i) Standard 8 or lower:	5%
ii) JCE:	4%
iii) MSCE:	20%
iv) diploma in theology:	31%
v) university degree:	23%
vi) masters degree:	7%
vii) doctorate:	5%
viii) did not respond:	6%

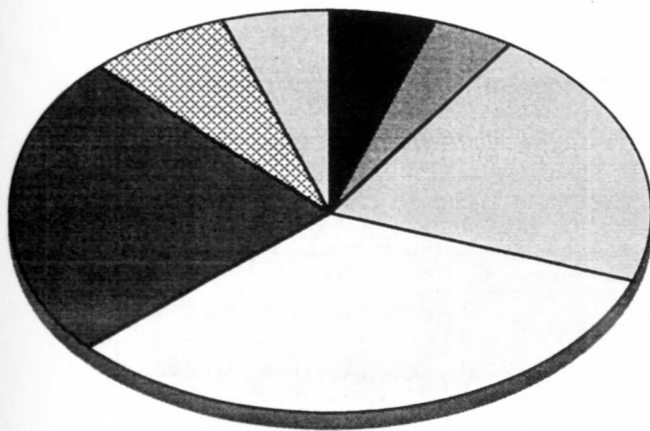
2. Pioneer Missions:

i) JCE:	14%
ii) MSCE:	14%
iii) diploma in theology:	57%
iv) university degree:	14%

3. Post 1900 Churches:

i) MSCE:	27%
ii) diploma in theology:	27%
iii) university degree:	9%
iv) masters degree:	18%
v) doctorate:	9%

Level of Education for Highest Office [DIAGRAM 4.D]



- Standard 8 or Lower (5%)
- JCE (4%)
- MSCE (20%)
- Diploma in Theology (31%)
- University Degree (23%)
- Masters Degree (7%)
- Doctorate Degree (5%)

cummulative statistics

4. Recent Pentecostal Churches:

i) Standard 8 or lower:	13%
ii) JCE:	7%
iii) MSCE:	7%
iv) diploma in theology:	40%
v) university degree:	20%
vi) masters degree:	7%

5. International Para-Church Organizations:

i) MSCE:	33%
ii) university degree:	58%
iii) masters degree:	8%

6. Para-Church Organizations Indigenous to Malawi:

i) Standard 8 or lower:	7%
ii) JCE:	4%
iii) MSCE:	18%
iv) diploma in theology:	33%
v) university degree:	18%
vi) masters degree:	4%
vii) doctorate degree:	4%

7. Educational Institutions for Adults:

i) MSCE:	25%
ii) diploma in theology:	33%
iii) university degree:	17%
iv) masters degree:	8%
v) doctorate degree:	17%

4.2.2.6 Question 6: *Please estimate the total number of officers (e.g. pastors, clergymen, General Secretary) who hold a salaried office in your church/mission (please do not include foreign mission personnel).*

a. *Relevance to Study:* This was a leading question to prepare the respondent to accurately answer Question 7. "Officers" is a bit of a broad term, but the intention of the question was to determine how many employees of these Christian organizations are in a position of leadership. Therefore, these are people who in some capacity are in a role of influence over others.

b. *Interpretation of Response:* survey results indicated that the 83 organizations surveyed employ a total of 1,837 officers and pastors. The following is a list of how they are divided.

1) Pioneer Missions:	412
2) Post 1900 Churches:	539
3) Recent Pentecostal Churches:	98
4) International Para-Church Organizations:	215
5) Para-Church Organizations Indigenous to Malawi:	467
6) Educational Institutions for Adults:	99

4.2.2.7 Question 7: *Please indicate how many pastors/clergymen/officers in your church/mission have attained the following levels of education as their highest level of education.*

a. *Relevance to Study:* The statistics below indicate what percent of leaders in the church in Malawi have attained various levels of education. This information will not only illustrate where the church needs to do most work, but in a sense reveal the Christian community's commitment to leadership training [DIAGRAM 4.E].

b. *Interpretation of Response:* In order to maintain accuracy for this question the respondents were first asked to cite the total number of officers in their ministry. Next they were asked to list the highest level at which each officer had attained a degree, diploma, or

certificate⁽⁷⁾.

1. Cumulative:

i) Standard 8 or lower:	17%
ii) JCE:	14%
iii) MSCE:	19%
iv) diploma in theology:	37%
v) university degree:	9%
vi) masters degree:	3%
vii) doctoral degree:	1%

2. Pioneer Missions:

i) Standard 8 or lower:	18%
ii) JCE:	9%
iii) MSCE:	18%
iv) diploma in theology:	48%
v) university degree:	4%
vi) masters degree:	2%
vii) doctorate:	0

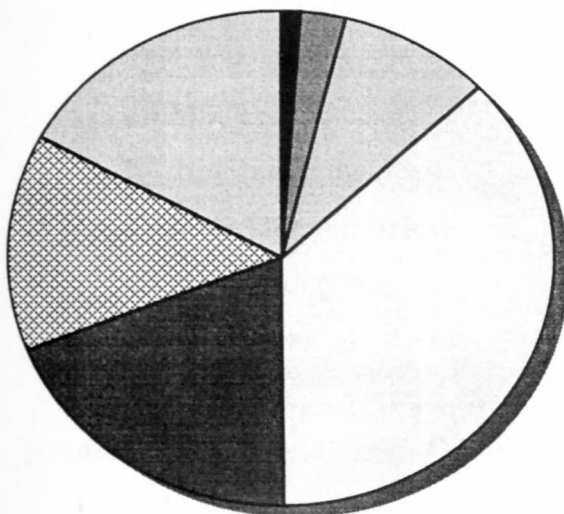
3. Post 1900 Churches:

i) Standard 8 or lower:	17%
ii) JCE:	13%

⁽⁷⁾At first glance some of the responses in Questions 6 and 7 do not seem to tally with the respondents' answers in Question 5. For example, in Question 5 5% of the respondents stated that a doctorate degree was required to hold the highest post in their organization. Then in Question 7 it is revealed that only 1% of Malawian Christian leaders hold a doctorate degree. This is not necessarily the contradiction that it would at first appear to be since 1% of the Christian leaders represents eighteen people, and 5% of the 83 Christian ministries would only be four or five organizations.

A second, and maybe more likely explanation is that in Question 5 the respondents were stating the level of education that was *desired* for the highest post, and then Question 7 revealed that these positions were not necessarily filled by a person of those desired qualifications.

Highest Levels of Education Attained by Christian Leaders [DIAGRAM 4.E]



cumulative statistics

iii) MSCE:	10%
iv) diploma in theology:	56%
v) university graduate:	3%
vi) masters degree:	1%
vii) doctorate:	.02%

4. Recent Pentecostal Churches:

i) Standard 8 or lower:	35%
ii) JCE:	16%
iii) MSCE:	16%
iv) diploma in theology:	27%
v) university graduate:	5%
vi) masters degree:	0
vii) doctorate:	0

5. International Para-Church Organizations:

i) Standard 8 or lower:	7%
ii) JCE:	12%
iii) MSCE:	35%
iv) diploma in theology:	7%
v) university graduate:	26%
vi) masters degree:	10%
vii) doctorate:	0

6. Para-Church Organizations Indigenous to Malawi:

i) Standard 8 or lower:	14%
ii) JCE:	20%
iii) MSCE:	24%
iv) diploma in theology:	29%

v) university graduate:	9%
vi) masters degree:	3%
vii) doctorate:	1%

7. Educational Institutions for Adults:

i) Standard 8 or lower:	33%
ii) JCE:	5%
iii) MSCE:	5%
iv) diploma in theology:	20%
v) university graduate:	21%
vi) masters degree:	4%
vii) doctorate:	11%

4.2.2.8 Question 8: *How many foreign missionaries do you have assisting your church/mission?*

a. *Relevance to Study:* The purpose of this question is to make it possible to compare the educational level and qualifications of full-time national Christian workers with their expatriate peers. A separate survey was conducted to determine if foreign personnel assistance is on the increase or in decline. Results of that inquiry will be discussed in the next chapter.

b. *Interpretation of Response:* The 83 organizations participating in the research have a total of 249 expatriate volunteers working for them. The following figures represent what percent of each group's leaders are non-Malawian.

1) Pioneer Missions:	7%
2) Post 1900 Churches:	9%
3) Recent Pentecostal Churches:	8%
4) International Para-Church Organizations:	3%
5) Para-Church Organizations Indigenous to Malawi:	9%
6) Educational Institutions for Adults:	51%

4.2.2.9 Question 9: *Please indicate how many of your foreign missionaries have attained the following levels of education as their highest level of education.*

a. *Relevance to Study:* This question compares national educational qualifications with those of expatriates. It may be presumed that expatriate levels of education will automatically or artificially be higher because employment permits for non-Malawians, since a TEP⁽⁸⁾ would normally not be issued to foreigners without at least a secondary school certificate. The assumption is correct in the sense that it would be difficult to have a TEP approved for an expatriate who has not completed secondary school, but not necessarily indicative of artificially high educational figures in the sense that an extremely high percentage of full-time church workers in the West would have completed secondary school regardless if they were planning to serve overseas or not. In other words, the level of education of the Western mission workers in Malawi is a fair representation of full-time Christian workers serving outside its borders⁽⁹⁾.

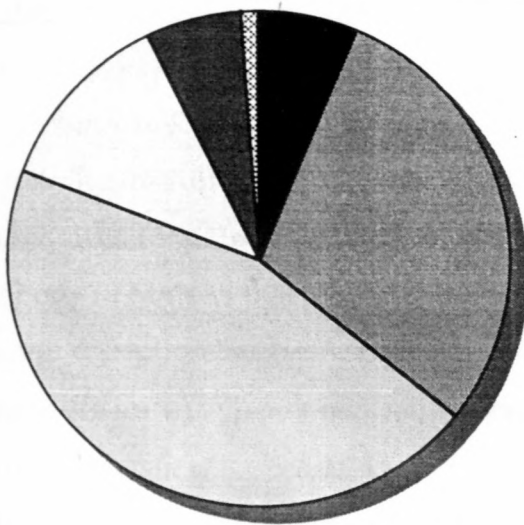
b. *Interpretation of Response:* Respondents were first asked how many expatriates worked in their organization. There were a total of 249 non-Malawians working in these 83 organizations. The following describes the highest level of education these non-Malawians have attained [DIAGRAM 4.F].

i) Standard 8 or lower:	0.4%
ii) JCE:	0.8%
iii) MSCE:	6%
iv) theological college or institute:	12%
v) university graduate:	45%
vi) masters degree:	30%
vii) doctorate degree:	6%

⁽⁸⁾Temporary Employment Permit. TEP's are issued for a maximum of two years, but at present, foreign worker have been allowed to renew their TEP's an indefinite number of times.

⁽⁹⁾ If anything, the educational levels of foreign workers in Malawi would be *lower* than their counterparts in their countries of origin for two reasons: 1) The largest percentage of full-time Christian workers in Western countries would be in the clergy. To be ordained into the clergy a great majority of Western denominations require a Masters degree in Divinity. On the missionfield there would be a much lesser percentage of full-time Christian workers with a degree this high. 2) Simply by being in Malawi the opportunities for advancing to higher degrees is very limited for foreign mission workers.

Highest Levels of Education Attained by Expatriate Mission Workers [DIAGRAM 4.F]



expatriates

- Doctorate Degree (6%)
- Masters Degree (30%)
- University Degree (45%)
- Theological Institute (12%)
- MSCE (6%)
- JCE (0.8%)
- Standard 8 or Lower (0.4%)

4.2.2.10a Question 10: *Does your mission/church have its own institution in Malawi for training pastors or leaders?*

a. *Relevance to Study:* This question is designed to indicate the degree to which localized Christian education is becoming a reality. It also gives indication if there are future plans for such facilities.

b. *Interpretation of Response:* 48% of the respondents gave a positive response, while 52% said they did not have their own training facilities.

4.2.2.10b Question 11/12: *If "yes", please give the name of your church/mission's main training institution, and indicate the minimum educational requirements to enter this institution.*

a. *Relevance to Study:* The first purpose of this question was to identify the various Christian training institutions in Malawi. The second purpose was to determine the level of education required for entrance. This is a very important stage of this research, since there is no governing body in Malawi that legislates the names of Christian training institutions. Great confusion and deception has been created by Western mission organizations who establish institutions in Africa with labels misleading their constituents at home⁽¹⁰⁾.

b. *Interpretation of Response:* These institutions were placed into five categories based on their minimum educational requirement for entrance into each institution.

1) University Degree: There were no Christian institutions in Malawi which indicated that the minimum level of education for entrance was a university degree.

⁽¹⁰⁾ There are two specific examples of this type of misleading designations for training institutions in the Lilongwe area. 1) One is the Baptist Bible Seminary in Falls Estate. This school accepts students who have not completed secondary school, and only grants a diploma in theology. The school is sponsored by the Southern Baptist Foreign Mission Board in the United States. In their country of origin none of the Southern Baptist institutions of theology would receive the designation "seminary" unless it was granting a Masters degree to students who had already completed university. 2) The second example is the Nazarene Theological College which is only a 2-3 year school, and only grants diplomas and certificates. Again, this is a U.S.-based mission. The Church of the Nazarene operates many colleges across the United States. None of them would be granted the nomenclature "college" unless they were capable of granting a Bachelor's degree.

2) (Post) MSCE:

- a. African Bible College
- b. Assemblies of God School of Theology (External Correspondence Degree Programme)
- c. Evangelical Lutheran Bible School
- d. Nazarene Theological College of Central Africa (Diploma Programme)
- e. Nkhoma Institute for Continued Theological Training (CCAP)
- f. Wings of Eagles Bible Institute
- g. Zomba Theological College

3) (Post) JCE:

- a. Assemblies of God School of Theology (Diploma Programme)
- b. Bangula Conference Centre
- c. Baptist Theological Seminary (Diploma Programme)
- d. Evangelical Bible College of Malawi (formerly: Zambezi School of Ministry)
- e. Nazarene Theological College of Central Africa (Certificate Programme)
- f. Lilongwe Pentecost Bible School
- g. Salvation Training College

4) Standard 8 or lower:

- a. Assemblies of God School of Theology (Certificate Programme)
- b. Baptist School of Theology (Pastor's Certificate Programme)
- c. Chisomo Theological and Vocational Training Centre
- d. International Bible College of Bandea
- e. Likhubula Bible Institute
- f. Lutheran Bible Institute
- g. Mzuzu Church of Christ Training College
- h. Namoni Katengeza Church Lay Training Centre
- i. United Pentecostal Church Theological Institute
- j. Zambezi School of Ministry (Pastor's Certificate Programme)

4.2.2.11 Question 13: *Estimate how many officers/pastors in your organization have been sent outside Malawi for further theological education in the past 10 years:*

a. *Relevance to Study:* This question is designed to determine what percent of Malawi's Christian leaders have found it necessary to seek higher education abroad. This would also indicate whether or not localized Christian institutions are meeting the educational needs of Malawi's missions and churches.

b. *Interpretation of Response:* 42 out of the 83 survey participants (51%) said that their mission or church had not sent nationals abroad for theological training within the past ten years. The remaining 41 organizations indicated that they had sent a total of 191 Christian workers overseas in the past ten years.

These 191 officers/pastors/leaders were sent by the following groups:

1) Pioneer Missions:	39
2) Post 1900 Churches:(11)	74
3) Recent Pentecostal Churches:	16
4) International Para-Church Organizations:	6
5) Para-Church Organizations Indigenous to Malawi:	18
6) Educational Institutions for Adults:	38

4.2.2.12 Question 14: *Please list the institutions outside Malawi where your officers or pastors have gone for training. Please also indicate how many of your people have attended each institution in the past 10 years, and what degrees they attained:*

a. *Relevance to Study:* This question is designed to discover what types of degrees, and what levels of education Christian leaders are finding it necessary to search for abroad.

b. *Interpretation of Response:* Question 13 indicated that 191 nationals had been sent

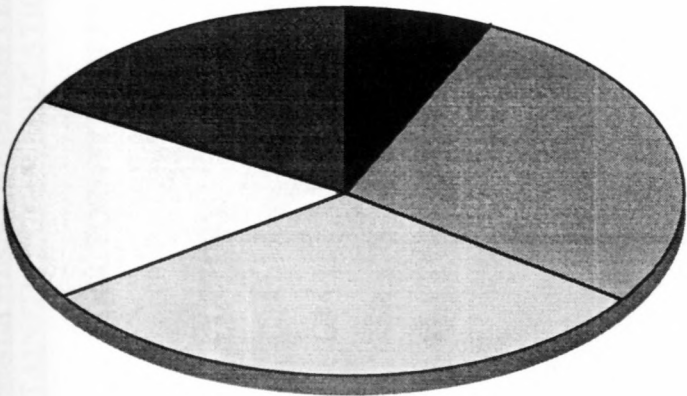
⁽¹¹⁾This figure is double that of other categories because of two missions in particular, The Baptist Mission in Malawi and the Lutheran Church of Central Africa, who have sent a combined total of 40 pastors to Zambia for diploma-level training in the past 10 years.

abroad for further education. The most important information that this question will reveal is which forms of higher Christian education are most sought-after abroad. Accurate degree and course information was available on 185 of the 191 Malawians who have traveled outside the country for studies in the past ten years [DIAGRAM 4.G]:

1. Doctorate degrees:	7%
2. Bachelors degrees:	28%
3. Masters degrees:	30%
4. Diplomas:	18%
5. Certificates:	17%

On pages 137-142 is a list of the institutions where these Christian leaders were sent for higher education. The table also specifies which countries these leaders traveled to, and gives a description of the degrees attained at each institution.

Higher Education Sought Abroad by Christian Leaders [DIAGRAM 4.G]



- Doctorate Degrees (7%)
- Bachelor Degrees (28%)
- Masters Degrees (30%)
- Diplomas (18%)
- Certificates (17%)

MALAWIAN CHRISTIAN LEADERS
WHO HAVE ATTAINED HIGHER EDUCATION OUTSIDE MALAWI

DOCTORATE DEGREES

<u>INSTITUTIONS OUTSIDE MALAWI</u>	<u>COUNTRY</u>	<u>SENDING ORGANIZATION</u>	<u>NUMBER</u>
Trinity Evangelical School of Divinity	USA	Assemblies of God School of Theology	1
Union Theological Seminary	USA	Malawi Council of Churches	1
University of Stellenbosch	RSA	CCAP Nkhoma Synod	4
University of Pretoria	RSA	CCAP Nkhoma Synod	1

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MALAWIAN CHRISTIAN LEADERS
WHO HAVE ATTAINED HIGHER EDUCATION OUTSIDE MALAWI

MASTERS DEGREES

<u>INSTITUTIONS OUTSIDE MALAWI</u>	<u>COUNTRY</u>	<u>SENDING ORGANIZATION</u>	<u>NUMBER</u>
Covenant Theological Seminary	USA	CCAP Livingstonia Synod	2
Dallas Theological Seminary	USA	Spiritual Warfare Crusade Ministry	1
Daystar University	Kenya	CCAP Livingstonia Synod	1
Durham University	UK	Anglican Diocese of So. Malawi	1
East African School of Theology	Kenya	Assemblies of God School of Theology	4
Episcopal Theological Seminary	USA	Anglican Diocese of So. Malawi	1
Fuller Theological Seminary	USA	Bible Society of Malawi	1
Harvard University	USA	African Bible College	1
ICI University	_____	Assemblies of God	5
Louisville Theological Seminary	USA	Lay Training Centre, CCAP Liv. Synod	1
Nairobi Evangelical Graduate School of Theo.	Kenya	Scripture Union	1
Nairobi International School of Theology	Kenya	African Bible College	1
Oxford University	UK	Anglican Diocese of So. Malawi	1
Princeton Theological Seminary	USA	CCAP Livingstonia Synod	2
Reformed Theological Seminary	USA	African Bible College	1
Scott College	USA	Zambezi Evangelical Church	1
Selly Oaks	UK	CCAP Nkhoma Synod	1

University of Edinburgh	UK	CCAP Livingstonia Synod	2
University of Natal	RSA	Assemblies of God School of Theology	1
University of the North	RSA	Assemblies of God	1
Virginia Seminary	USA	Anglican Diocese of So. Malawi	1
Wisconsin Lutheran Seminary	USA	Lutheran Church of Central Africa	3

MALAWIAN CHRISTIAN LEADERS
WHO HAVE ATTAINED HIGHER EDUCATION OUTSIDE MALAWI

BACHELOR DEGREES

<u>INSTITUTIONS OUTSIDE MALAWI</u>	<u>COUNTRY</u>	<u>SENDING ORGANIZATION</u>	<u>NUMBER</u>
Limulu Theological College	_____	CCAP Nkhoma Synod, Youth Dept.	2
Makerere University	Uganda	Evangelical Lutheran Church	4
Nazarene Bible College	Swaziland	Church of the Nazarene	1
Rand Afrikaans University	RSA	CCAP Nkhoma Synod	1
Rumuru University	Kenya	CCAP Nkhoma Synod	1
Scott College	USA	Zambezi Evangelical Church	2
Southwestern Theological Seminary	USA	Baptist Theological Seminary	2
Swaziland University	Swaziland	Church of the Nazarene	3
Tumaini University	_____	Evangelical Lutheran Church	4
University of the North	RSA	Assemblies of God School of Theology	2
University of the North	RSA	CCAP Nkhoma Synod	1
University of Natal	RSA	Evangelical Lutheran Church	4

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MALAWIAN CHRISTIAN LEADERS
WHO HAVE ATTAINED HIGHER EDUCATION OUTSIDE MALAWI

DIPLOMAS

<u>INSTITUTIONS OUTSIDE MALAWI</u>	<u>COUNTRY</u>	<u>SENDING ORGANIZATION</u>	<u>NUMBER</u>
Baptist Theological Seminary of Zambia	Zambia	Baptist Convention of Malawi	20
Christian Institute of Leadership Training	Zambia	Pentecostal Holiness Church	2
Cape Evangelical Bible Institute	RSA	World Vision International	1
Daystar University	Kenya	Zambezi School of Ministry	6
Evangelical Bible College	Zimbabwe	Evangelical Lutheran Church	4
International Bible School	Zimbabwe	African Enterprise	1
Joshua Mission	Sweden	Living Waters Church	6
Kenya Theological Centre	Kenya	Christian Literature Asso. of Malawi	2
Living Word	Norway	Living Waters Church	6
Lutheran Bible Institute and Seminary	Zambia	Lutheran Church of Central Africa	20
Manila (institution not specified)	Philippines	Zambezi School of Ministry	2
Marang Lutheran Theological Seminary	RSA	Evangelical Lutheran Church	4
Mindolo Ecumenical Foundation Seminary	Zambia	Evangelical Lutheran Church	2
Selly Oak College	UK	Anglican Diocese of So. Malawi	1
Theological College of Central Africa	Zambia	Evangelical Bible College of Malawi	1
Zimbabwe Council of Churches Train. Cent.	Zimbabwe	Malawi Council of Churches	1

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MALAWIAN CHRISTIAN LEADERS
WHO HAVE ATTAINED HIGHER EDUCATION OUTSIDE MALAWI

CERTIFICATES & SHORT COURSES

<u>INSTITUTIONS OUTSIDE MALAWI</u>	<u>COUNTRY</u>	<u>SENDING ORGANIZATION</u>	<u>NUMBER</u>
Daystar University	Kenya	Evangelical Association of Malawi	2
Daystar University	Kenya	Zambezi Evangelical Church	7
CORAT - Africa	Kenya	Namoni Katengeza Ch. Lay Train. Cent.	1
CORAT - Africa	Kenya	Malawi Council of Churches	2
Haggai Institute	Singapore	African Enterprise	1
Haggai Institute	Singapore	Zambezi Evangelical Church	3
Haggai Institute	Singapore	Zambezi School of Ministry	1
Hatfield Training Centre	RSA	Bible Faith Church	1
Hawaii (institution not specified)	USA	Zambezi School of Ministry	1
Mindolo Ecumenical Centre	Zambia	CCAP Livingstonia Synod	1
Philadelphia Bible College	USA	Holy Cross Pentacostal Church	1
Resource Training Centre	Zimbabwe	CCAP Nkhoma Synod, Dept. of R&D	5
Wisconsin Lutheran Seminary	USA	Lutheran Bible Institute	2

4.2.2.13 Question 15: *Please explain any future plans that your organization might have for developing Christian leaders:*

a. *Relevance to Study:* This question explores what percentage of missions and churches have plans for localizing Christian leadership development.

b. *Interpretation of Response:* The respondents answers have been divided into the following six categories [DIAGRAM 4.H]:

i) plans to send leaders to institutions within Malawi:	33%
ii) plans underway to establish localized leadership training:	20%
iii) no plans to develop national leaders:	18%
iv) plans to send leaders/pastors abroad for further training:	13%
v) plans to raise the educational standards of present facilities:	13%
vi) plans to have leaders take courses from abroad via correspondence:	2%

4.2.2.14 Question 16: *Do you feel that the churches and missions in Malawi are training enough leaders?*

a. *Relevance to Study:* This question is designed to determine if the leaders of the Christian organizations in Malawi see a need for a greater localizing of leadership training.

b. *Interpretation of Response:* 91% of the survey participants said "no", they did not feel that the missions and churches of Malawi were producing enough leaders. 9% said "yes", they felt the churches and missions were training sufficient leaders for the country.

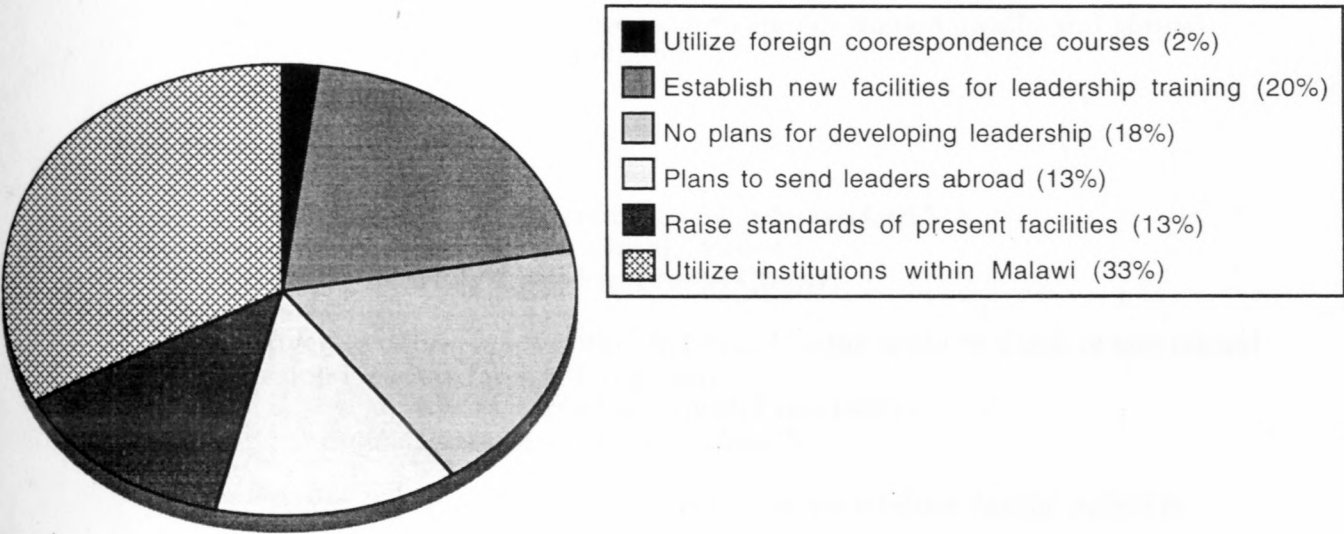
Respondents were also asked to contribute suggestions or comments when they gave their answer. The following is a summary of their comments:

1) Selected comments from the 9% of respondents who answered "yes":

i. "Churches and missions are training enough leaders, but at too low of a caliber."

Rev. B.A. Duwa, Pastor
Warfare Crusade Ministry

Future Plans for Localizing Leadership Development [DIAGRAM 4.H]



- ii. "They are training enough at present, but those numbers need to increase every year."

Rev. Amos K. Rhobo, Pastor
Misesa Baptist Church

- iii. "More leaders are needed for youth ministries."

Mr. H. Mphalasa, Youth Coordinator
Evangelical Lutheran Church

2. a) Selected comments from the 91% of respondents who answered "no":

- i. 38 respondents said, "Too many churches operate without trained pastors."
- ii. 13 respondents said, "There are too few training institution in Malawi, and none of them accept enough students."
- iii. 12 respondents said, "More leaders are not trained locally and abroad because of financial constraints."

2. b) Other respondents said:

- i. "Church leadership programmes are sub-standard."

Rev. Steven Chisale, Pastor
Holy Cross Pentecostal Church

- ii. "Juvenile delinquency within the church is the result of a lack of specialized trained leaders for youth ministries."

Mr. H. Mphalasa, Youth Coordinator
Evangelical Lutheran Church

- iii. "Too many church-trained leaders leave the ministry for the public or private business sector."

Mr. H. Chapulapula, Pastor
Chisomo Baptist Church, Mzuzu

3) 23 respondents did not offer written comments.

4.2.2.15 Question 17: *In your opinion do you feel that the churches and missions of Malawi are training its leaders at an adequate level?*

a. *Relevance to Study:* This question is designed to determine how the leaders of the Christian organizations in Malawi perceive the present state of leadership training available in the country.

b. *Interpretation of Response:* 84% of the participants said "no", they did not feel that the churches and missions of Malawi were training its future leaders at an adequate level, while 16% said they did. Most of those who responded negatively had surprisingly strong opinions. Selected suggestions and comments contributed by the respondents are listed below.

1) Selected comments from the 16% of respondents who answered "yes" (indicating that they felt the missions in Malawi were training leaders at an adequate level in the country):

- i. 5 respondents made comments that could be summarized as follows:
"The leaders who are trained at an adequate level are few, therefore they are unable to fill the demand for highly trained leaders."
- ii. 10 respondents chose not to submit written comments.

2) Comments from the 84% of respondents who answered *no*:

- i. 17 respondents said, "Graduates from the Christian institutions in Malawi appear inferior to their counterparts from secular schools."
- ii. 16 respondents said, "The level of the curriculum offered in the institutions in Malawi is too shallow or elementary."
- iii. 12 respondents said, "There is a great need for Masters degree and Doctoral degree level programmes in Malawi."
- iv. 8 respondents said, "There is a distinct lack of competence among most Christian leaders in Malawi."
- v. 8 respondents said, "Financial constraints limit the number of leaders who can be trained."

Other respondents said:

- vi. "The great need for Christian leadership is at the top level, and few institutions are qualified to produce that [level of] leadership."
Rev. Enson Lwesya, Deputy Principal
Assemblies of God School of Theology
- vii. "Educated leaders are not willing to work in rural areas, therefore churches and missions are reluctant to provide adequate leadership training."
Mr. Johannes Urschitz, Youth Missionary
Evangelical Baptist Church of Malawi

- viii. "Malawian Christian leaders lack vision."
Mr. Kwame Nsolomole, Associate Pastor and Tutor
Zambezi School of Ministry
- ix. "Well trained Christian leaders often leave the ministry to join the public or private business sector."
Rev. Peter M. Kansengwe, Pastor
Balanced Life Mission
- x. "Christian institutions in Malawi spend too much time teaching doctrine, rather than teaching the importance of living a Christian life that is above reproach."
Mr. Charles J. Banda, Director
Freshwater Outreach
- xi. "The lack of trained leaders in Malawi has resulted in stagnated spiritual growth within the church."
Dr. R. Van Velden, Director
Nkhoma Synod Mission Department

4.2.2.16 Question 18: *How important do you feel Christian Leadership Development is to the future of Christianity in Malawi?*

a. *Relevance to Study:* This question is designed to determine the degree of importance that Christian leaders in Malawi place on leadership development. Results of this inquiry can be used to make comparisons with other types of Christian ministry, such as church planting, relief and development, and evangelistic ministries to see what these leaders perceive to be most urgent.

b. *Interpretation of Response:* Respondents were asked to choose from one of the following four responses:

i) extremely important:	94%
ii) important:	6%
iii) not very important:	0
iv) not necessary:	0

4.2.2.17 Question 19: *If a Christian college/university were to develop a masters level degree programme in Malawi, would anyone in your organization be interested in attending?*

a. *Relevance to Study:* This researcher works for African Bible College, an institution which is in the early stages of developing a Masters-level degree programme at its college in Lilongwe. Initially the degree would be granted at the African Bible College campus in Lilongwe as an extension of a Christian institution in the United States that grants Master-level degrees. Preliminary discussions have already been made with Knox Seminary in Fort Lauderdale, Florida; Covenant Seminary in St. Louis, Missouri; and Reformed Theological Seminary in Jackson, Mississippi. The vision would be for African Bible College to act as an African extension of their seminary in the United States.

b. *Interpretation of Response:* 93% said "yes", they would be interested in sending their top leaders to such an institution, compared to 7% who said "no".

4.2.2.18 Question 20: *If a Christian college/university were to develop a masters-level degree programme in Malawi would your organization consider sponsoring any of your officers/leaders to attend such an institution?*

a. *Relevance to Study:* Funding for any project in Malawi is never easy, and the leaders of the Christian organizations in Malawi are very conscious of their limited resources. Therefore this question was designed to test the waters -- to determine how deep the commitment and conviction is for higher Christian education.

b. *Interpretation of Response:* It was both surprising and disappointing to learn that only 38% of the respondents -- after 93% of them said that they had an express interest in sending their leaders to a Masters-level school -- were willing to sacrifice other elements of their ministry and its budget to sponsor the equipping of their leadership for future ministry.

yes:	38%
no:	8%
maybe:	54%

4.2.2.19 Question 21: *Any additional observations or comments you would like to make concerning leadership development in Malawi would be greatly appreciated.*

a. *Relevance to Study:* The following comments were made by some of today's most prominent Christian leaders in Malawi. Their views on the status of Christian leadership in Malawi is very important to the findings of this paper.

b. *Interpretation of Response:* Most of the 83 Christian leaders who completed this survey gave a written response to this question. Instead of trying to fit each response into predetermined categories, it is more helpful and practical to selectively list some of the more constructive and most insightful responses.

- i. "Malawi has a leadership crisis. The [Christian] educational system is [designed] for training workers, not leaders. There are few or no people with an enterprising mind, who can take initiative, be creative and innovative. Investment and job-creation has been left to the foreigners."
Gomezgeka Mkandawire, National Director
Life Ministry of Malawi (Campus Crusade for Christ)
- ii. "The problem I have identified in Malawi is that it is assumed that a high level of education is not a prerequisite for leadership in the church. There is almost an 'anything/anyone goes' [complacency] as long as they are good Christians. I think that is giving God our second best!"
Bishop, Anglican Diocese of Southern Malawi
- iii. "Leadership training should take the African context seriously. Western [styled] training in pastoral care, etc., is of little help in the African context. Broad biblical principals should be studied, and [the] locals encouraged to work out the practical consequences for their own culture and setting."
Dr. R. Van Velden, Mission Department
CCAP Nkhoma Synod
- iv. "Leadership development is not an option, but a must. Without it the church stagnates."
Rev. Enson Lwesya, Deputy Principal
Assemblies of God School of Theology
- v. "One great reason for Africa's slow development is its dearth of leadership with a Christian ethic. The Western world pumps in money and advice to [African] leaders without a Christian ethic and then wonder why their efforts meet with failure."
Dr. J.W. Chinchon, Founder and President
African Bible Colleges, Inc.
- vi. "Leadership development in Malawi should be considered a number one priority. Many so-called pastors, bishops, elders, deacons, etc. do not know what to do and how to do it. Leadership is more than just a title. There is a [cry] in Malawi for highly trained and motivated leadership, otherwise Christianity will continue to have almost no impact on society."
Rodrick Banda, Deputy General Secretary
Scripture Union of Malawi

- vii. "I second the idea of starting a Masters degree [programme] at ABC, because [until now] only the University of Malawi has offered a Masters degree in Malawi. Many intelligent leaders have been robbed of their opportunity for further training, and I feel it is [important] to develop leadership in Malawi. Many churches are wasting a lot of money sponsoring students abroad. Indeed, there is a great need for leadership development in Malawi."
 Rev. Kwame Njolomole
 Zambezi School of Ministry
- viii. "The body of Christ in Malawi has no choice but to strive to train the church leadership beyond theological college training."
 Rev. John Mphatso, General Secretary
 CCAP General Synod
- ix. "There is a need for more books to be written on leadership from the African perspective."
 Darlene Barker, Children's Ministry
 Assemblies of God
- x. "Leadership in Malawi is skin-deep because: 1) we are at the receiving end, 2) some of the organizations who have an opportunity [to send their leaders for training] do not utilize those chances."
 B. Kapalamula Banda, Founder
 Door of Hope Ministries International
- xi. "There is a need for more trained leaders whose [education] is relevant to society at this hour."
 Francis Mkandawire, General Secretary
 Evangelical Association of Malawi
- xii. "Malawi is facing a great challenge with the coming of Jehovah's Witnesses, (the) Islamic influence, and other heretical movements. [Therefore] it is very important that we have well-trained and qualified leaders."
 Rev. Chimwemwe Mhango
 Chiwavi CCAP
- xiii. "If leaders are properly trained their approach to the Gospel will be systematic and effective, [consequently] Malawi will be more easily reached with the Gospel."
 Charles J. Banda, Director
 Freshwater Outreach
- xiv. "Malawi is in great need of leadership development, but few initiatives have been taken."
 Emmanuel Zgambo, Traveling Secretary
 Student Christian Organisation of Malawi
- xiv. "Leadership development in Malawi through training at the highest level, like a Masters degree, would be a most welcome project. Young men and women who aspire for such levels of training have to do it outside Malawi, and only if they manage to get sponsorship. It is no wonder that we have ended up with low-

trained leadership by and large in the church in Malawi, and in most parts of Africa."

Rev. Roy Nantoka
Nkolokosa Assemblies of God Church

- xv. "For the work of God to grow and spread the key is higher education."
Pastor A. Solomon
Living Waters Church

- xvi. "[Because] it is expensive to train leaders of the church outside Malawi, the example of training like African Bible College could be an answer. The only major problem is [the financing of] scholarships."
Bishop Peter Nyanja, Diocesan Bishop
Anglican Diocese of Lake Malawi

- xvii. "Education [enables] leaders to work efficiently and effectively. Many organizations have died due to the lack of proper and adequate training and academic knowledge."
E.S. Biyain, Envoy
Salvation Army Church, Kasungu

- xviii. "The Kingdom of God cannot grow and spread unless people are trained and equipped with higher academic [training]."
Rev. W.M. Chirwa
Apostolic Faith Mission

- xix. "Church planting without well-trained leaders does not work. If you have a well-trained leader who has been called [by God], he can do a wonderful work for the Lord"
Alex Msikiti, Conference Superintendent
Pentecostal Holiness Church

- xx. "Leadership development is important in Malawi, [because] Christian leaders need to be on par with the secularly educated leaders."
Rev. H. Capulapula
Chisomo Baptist Church

- xxi. "In recent years there has [emerged] a great need to have trained leaders in the church, so that [the church] can cope with the changes around them. We need to expose our church leaders to higher education [to make them] more effective ministers."
Laston Kachumba, National Coordinator
Healthcare Christian Fellowship

- xxii. "The future of the church is [in the hands] of the younger generation. The moment the youth are denied higher education there is no future for the church here in Malawi."
H. Mphalasa, Youth Coordinator
Evangelical Lutheran Church Youth Department

- xxiii. "For a long period of time we have been dependent on other nations to help us in training our leaders. Malawian leaders [need] to be [trained] within our nation."

Hamilton Gammah, Chairman of Central Region
New Life for all Ministries

4.3 BUSINESS SECTOR

Twenty medium-to-large-sized corporations were asked to complete an eleven-question survey (Appendix D). The inquiry was designed to determine educational requirements and qualifications for positions of leadership and management in Malawian-based corporations. The data gathered from these surveys will be used primarily for comparison purposes. Data revealing how the business sector equips their top managers for leadership, and what their educational requirements are for such positions, will assist in making comparisons of how the church has prepared its cream-of-the-crop for comparable positions.

Historically there is an interesting contradiction to the church's approach to education in Africa -- in Malawi in particular. In the first one hundred years of mission work in Malawi, church and mission *were* education. As was demonstrated in Chapter 2, church and mission not only established the first primary schools, vocational schools, and theological schools -- they also founded the first secondary schools with practically no government assistance. Today there is almost a complete reversal of roles. Government is pushing ahead with higher education (12), while the church seems frozen on its heels.

4.3.1 Survey Participants

The following twenty companies participated in the survey described above. Efforts were made to select participants from a diversified range of industries.

(12) In 1995 the nation's first medical college to train doctors was opened in Blantyre, The University of Malawi's Medical College. In 1998 the first university was opened in Malawi's northern region, Mzuzu University.

1. Africa Leaf (Malawi) Ltd.
2. Africare Malawi
3. Agricultural Research and Extension Trust (ARET)
4. Auction Holdings Ltd.
5. Brown and Clapperton
6. Burco Electronic Systems
7. Dinkum Guild Ltd.
8. Electrical Supply Commission of Malawi (ESCOM)⁽¹³⁾
9. Impala Farming Co. Ltd.
10. Lilongwe Water Board
11. Malawi Finance Company Ltd.
12. Malawi Rural Finance Company Ltd.
13. Manica Malawi Ltd.
14. Malawi Insurance Traders Commission (MITCO)
15. National Seed Company
16. Norsk Hydro Malawi Ltd.
17. P.G. Industries
18. Royal and Sun Alliance Insurance
19. Satellite Company
20. Toyota Malawi Ltd.

4.3.2 Participants' Nature of Business

An attempt was made to interview as wide a variety of companies as possible. These efforts were quite successful. The nature of business of the corporations surveyed can be placed into the following fifteen categories:

⁽¹³⁾ESCOM has traditionally been a parastatal company, but in 1999, as part of the government's deregulation and privatization programme, ESCOM was incorporated, making it possible for the company to act independent of the government.

1. agricultural product distribution
2. agricultural research
3. humanitarian
4. motor vehicle importation, sales and service
5. public water utility
6. public electrical utility
7. glass manufacturer
8. tobacco manufacturing and sales
9. satellite dish systems
10. wholesale distribution
11. financial planning
12. insurance
13. computer installation, sales and service
14. freight company
15. engineering equipment sales

4.3.3 Empirical Research Data

The following data was gathered from the surveys completed by the corporations listed above.⁽¹⁴⁾

4.3.3.1 Number of Years in Malawi

The average number of years these twenty companies have operated in Malawi is 23 years. Only 25% of these companies have operated in Malawi for more than 30 years. This would imply that the great majority of the companies operative in Malawi (75%) were established after independence from Great Britain in 1965.

⁽¹⁴⁾A sample of this questionnaire can be found Appendix D, document titled *Management Development Survey*.

4.3.3.2 Total Number of Employees

The average number of people employed by these medium to large size companies is 587.

4.3.3.3 Employees Holding Senior Positions

On average 2% (11 persons) of the employees at each of these companies retain a senior management position.

4.3.3.4 Minimum Educational Requirements for Senior Management

This question was designed to discover what level of education these companies required for senior management posts. It was not a concern at this point whether these positions were held by Malawians or expatriates. The companies' responses to this question can be divided into five categories [DIAGRAM 4.I]:

- a) 50% said that the minimum educational requirement for a senior management position was a Bachelors degree.
- b) 20% stated a diploma in a related field was the minimum requirement.
- c) 20% also indicated that a Malawi Secondary School Certificate Examination⁽¹⁵⁾ would be the minimum requirement.
- d) 5% said an "O"-level certificate would be the minimum requirement.
- e) 5% stated that the minimum would be a Masters degree.

4.3.3.5 Level of Education for Most Senior Post

- a) A surprising 50% of the companies interviewed stated that the minimum educational requirement for the most senior position in their company was a Masters degree.
- b) 30% indicated that a Bachelors degree would be the minimum.

⁽¹⁵⁾A Malawi Secondary School Certificate Examination (MSCE) holder is one who has completed four years of secondary school (Form One through Form Four), and has successfully passed a national examination given to all secondary school leavers.

c) 10% said an MSCE would suffice.

d) only one company, 5%, said that the minimum requirement for the top position in their company was a Doctorate degree [DIAGRAM 4.J].

4.3.3.6 Senior Management Degree Information

The twenty companies surveyed employ a total of 11,740 employees. 221 of them (2%) hold a senior management post. Of the 221 senior managers in these companies 191 are Malawians; the other 30 are non-Malawians⁽¹⁶⁾. The following information indicates the highest level of education held by these 221 senior managers, with Malawians and non-Malawians placed in separate categories [DIAGRAM 4.K and 4.L]. DIAGRAM 4.M illustrates a comparison of these figures.

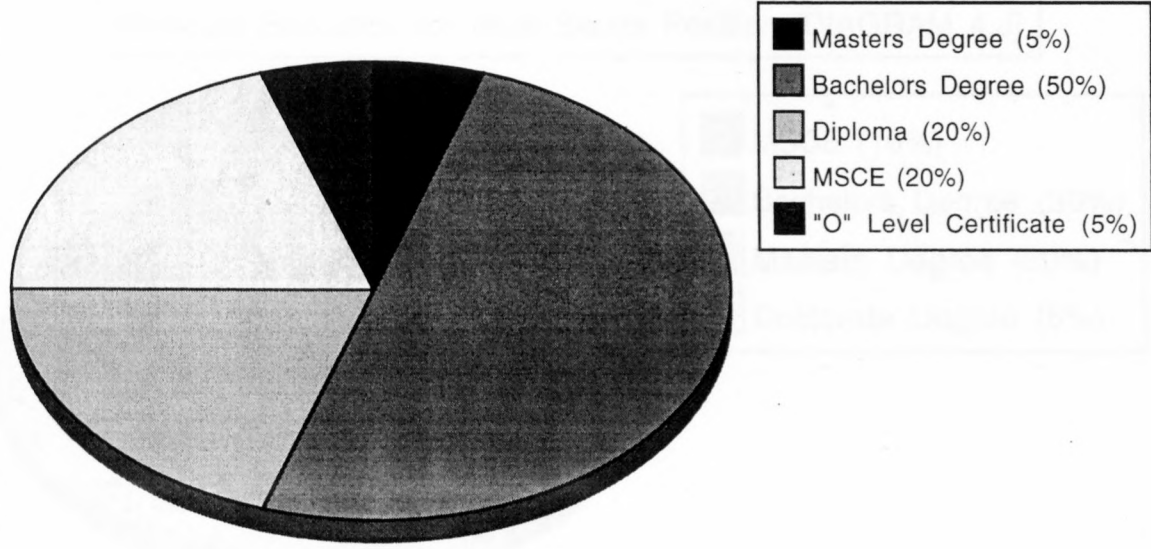
	<u>Malawians</u>	<u>non-Malawians</u>
a) MSCE.....	33 (17%)	3 (10%)
b) Certificate.....	18 (9%)	7 (23%)
c) Diploma in Related Field.....	52 (27%)	7 (23%)
d) Bachelors degree.....	54 (28%)	6 (20%)
e) Masters degree.....	30 (16%)	5 (17%)
f) Doctoral degree.....	4 (2%)	2 (7%)
	191	30

4.3.3.7 Education Outside Malawi

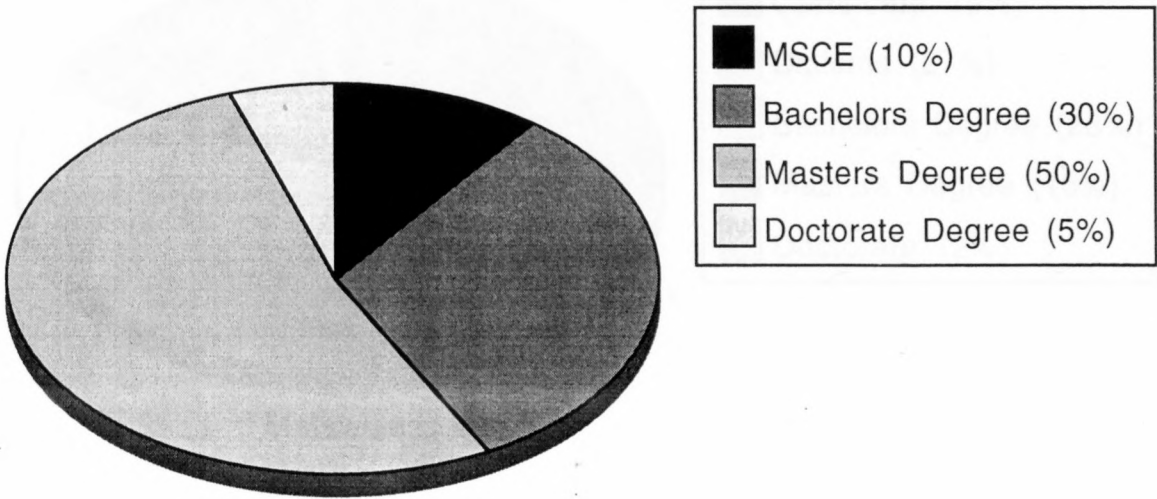
Of the 221 employees who hold senior management positions for these companies, 73 of them (33%) have attained degrees or diplomas abroad.

⁽¹⁶⁾See amendment to original survey in Appendix E. Amendment to survey documents the number of senior management positions held by Malawians and non-Malawians.

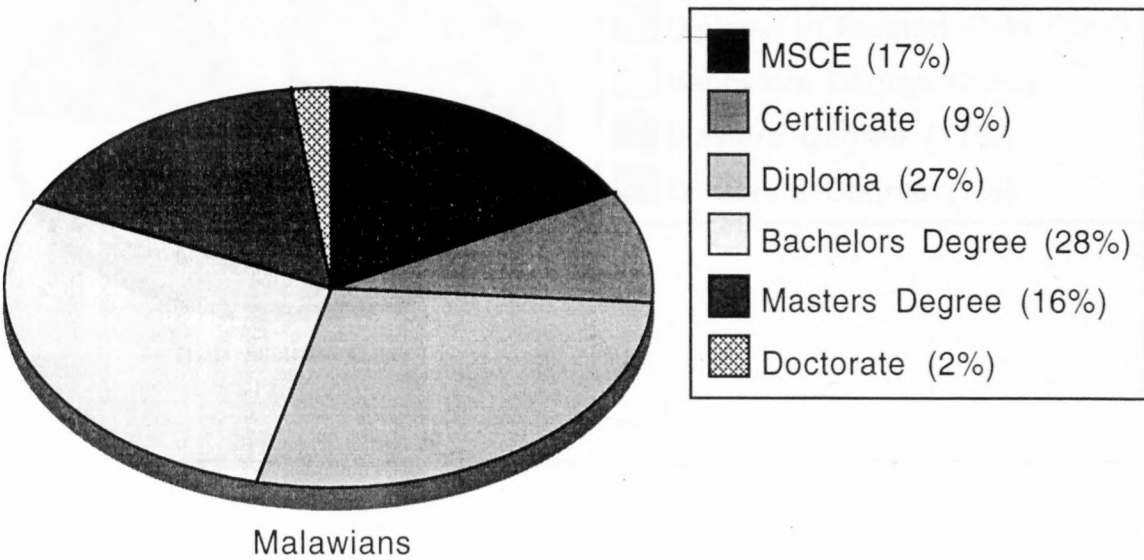
Minimum Education for Senior Management Positions [DIAGRAM 4.I]



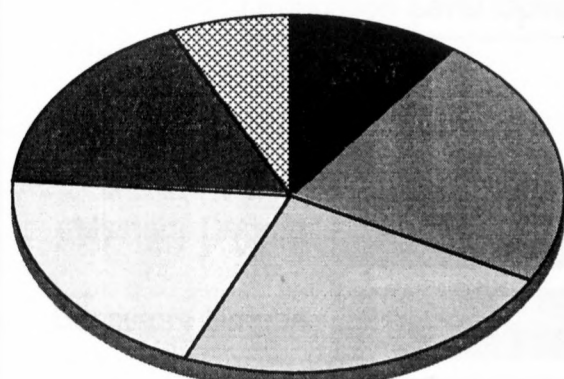
Minimum Education for Most Senior Position [DIAGRAM 4.J]



Highest Level of Education Attained by Senior Management [DIAGRAM 4.K]



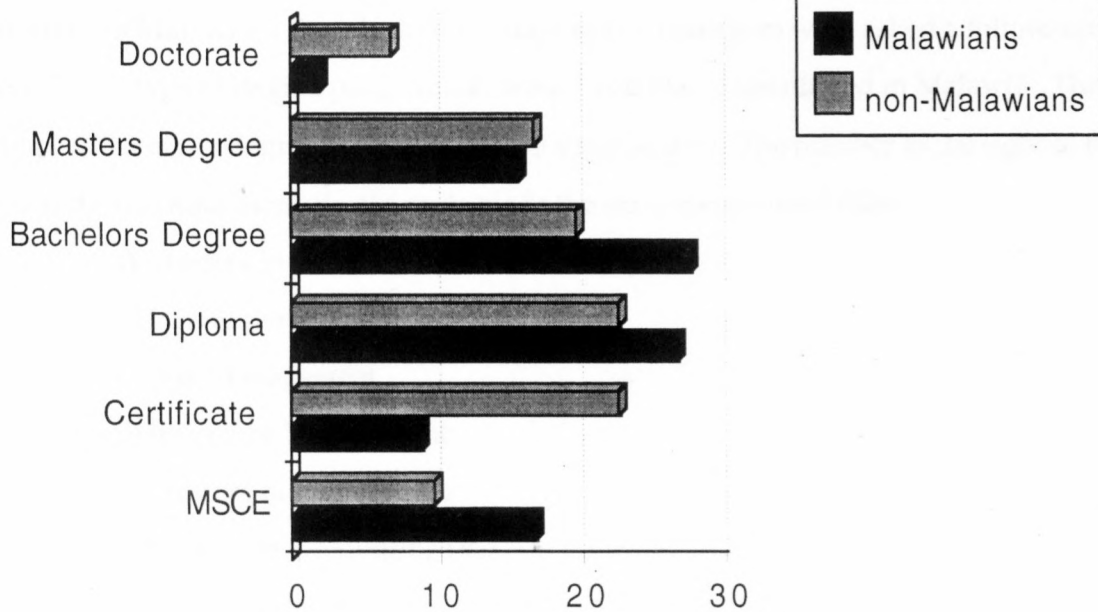
Expatriate Educational Levels [DIAGRAM 4.L]



non-Malawians

- MSCE (10%)
- Certificate (23%)
- Diploma in Related Field (23%)
- Bachelors Degree (20%)
- Masters Degree (17%)
- Doctorate Degree (7%)

Education Level Comparisons [DIAGRAM 4.M]



4.3.3.8 Educational Opportunities in Malawi

Exactly 50% of the companies interviewed felt that the educational opportunities in Malawi were adequate for the training of their senior managers. The other half felt that there were not sufficient degree programmes available in Malawi, or sufficient opportunities to attend a degree program abroad for their senior managers.

4.3.3.9 Degree Programs Needed in Malawi

The companies surveyed who indicated that they did not feel that there were adequate opportunities in Malawi for the education of their senior managers were asked a follow-up question, "What type of degree programmes would you like to see offered in Malawi?" The following is a list of the degree programmes they suggested⁽¹⁷⁾. The number to the right of their response indicates how many participants made the same recommendation:

- a) Masters in Business Administration (x6)
- b) International Trade
- c) Risk Management
- d) Insurance Management
- e) Masters in Finance (x2)
- f) Masters in Accounting (x2)
- g) Current Affairs
- h) Masters of Science
- i) Information Technology
- j) Masters in Marketing
- k) Masters in Human Resource Management
- l) Masters in Computer Science (x2)

⁽¹⁷⁾ In some cases the programmes listed are already available in Malawi. Survey participants may have listed these programmes anyway, because admission into the few Bachelor and Master-level programmes in Malawi is very difficult. Consequently the respondents were expressing their desire that more institutions offering these degrees be established.

4.4 CIVIL SERVICE SECTOR

For the purpose of education-level comparisons it was important to not only gather information from the religious and private sectors, but also from the public sector. Data collected from the government outlined in the section was very beneficial in making precise comparisons between educational levels in the religious sector and the rest of society. The percentage of civil servants who have attained various levels of education will be examined in this chapter, then compared to the findings from the other two sectors in the following chapter.

Most of the information gathered relating to the level of education of civil servants was accessed from the government's Department of Human Resource Management and Development. It should be noted that the Department of HRM&D was highly cooperative, and graciously provided detailed data related to civil servant educational requirements for professional government posts.

4.4.1 Explanation of Civil Service Posts

This research is concerned primarily with leadership development and qualifications, therefore the questions asked of the Department of HRM&D focused on management level positions in the Civil Service. There are approximately 5,000 government employees who hold positions that would be considered professional management positions. The following is an explanation of how their system is tiered:

Level 1: The Civil Service entry-level position is given the designation Executive Officer (EO) or Technical Officer (TO).

Level 2: The second level is always attained by being promoted from the entry-level position described above. Titles for this level are either Chief Executive Officer (CEO) or Chief Technical Officer (CTO).

Level 3: This third level is the primary entry stage for most professional civil servants (excluding direct Presidential appointments at the highest levels). Employees

entering this level are given the designation Professional Officer (PO) or Administrative Officer (AO).

Level 4: Level four and all higher levels of civil service employment are referred to as the "super scale grade". Officers proceed from one grade to the next by way of promotion depending upon vacancies and performance. The lowest of these super scale grades is referred to as either Super Scale Level 8 (S8) or Professional Scale Level 8 (P8). The next step up the Civil Service ladder is S7/P7, then S6/P6, S5/P5, S4/P4, S3/P3, and S2/P2. According to government regulations an officer is required to serve at a post for a minimum of four years before being considered for promotion to a higher level⁽¹⁸⁾.

4.4.2 Educational Requirements

Minimum educational requirements for each of the levels outlined above are as follows:

<u>LEVEL</u>	<u>DESCRIPTION</u>	<u>MINIMUM EDUCATIONAL REQUIREMENTS</u>
EO/TO	Executive Officer/ Technical Officer	completion of secondary school and the candidate must have successfully passed the national secondary school leavers exam -- the MSCE (Malawi Secondary Schools Certificate of Education)
CEO/CTO	Chief Executive Officer/ Chief Technical Officer	MSCE plus a diploma in a related field
PO/AO	Professional Officer/ Administrative Officer	Bachelors degree
S8 - S2 P8 - P2	Super Scale Grade Officer Professional Grade Officer	MSCE along with at least four years experience at the PO/AO grade. Officers with Bachelors degrees, post graduate qualifications, MSCE, and equivalent are considered for promotion to higher grades depending on years of experience at previous levels

⁽¹⁸⁾In recent years, due to an abnormal number of vacancies at the higher levels, it has not been possible in every case for the government to wait for the officer to serve the full four years, so officers promoted prematurely are being given the temporary title of "Acting".

4.4.3 Employment Data

The Malawian government's Department of Human Resource Management and Development has determined that there are approximately 5,050 total Malawian civil servants employed at the CEO/CTO, PO, and Super Scale levels. The following is a breakdown of how many Malawian civil servants are employed at each level:

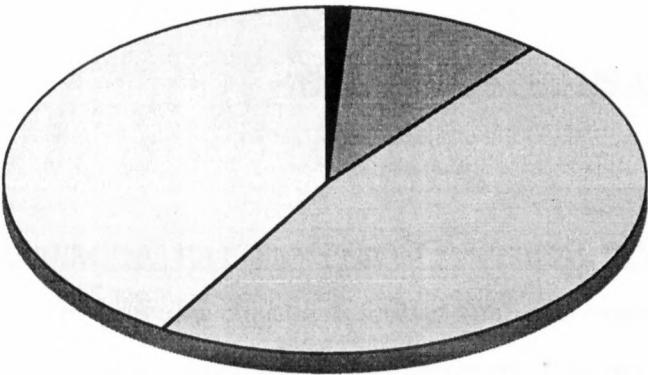
<u>LEVEL</u>	<u>DESCRIPTION</u>	<u>NO. OF CIVIL SERVANTS HOLDING POST</u>
CEO/CTO	Chief Executive Officer/ Chief Technical Officer	210
PO/AO	Professional Officer/ Administrative Officer	2894
S8/P8	entry level position for Super Scale Grade Officers	692
S7/P7	second level position for Super Scale Grade Officers	557
S6/P6	third level position for Super Scale Grade Officers	102
S5/P5	fourth level position for Super Scale Grade Officers	263
S4/P4	fifth level position for Super Scale Grade Officers	165
S3/P3	sixth level position for Super Scale Grade Officers	60
S2/P2	seventh level position for Super Scale Grade Officers	107

4.4.4 Degree Information

The Department of HRM&D has provided the following information related to the number of civil servants who hold Bachelors degrees, Masters degrees, and Doctorate degrees [DIAGRAM 4.N].

1. There are approximately 2,094 civil servants at the professional level who hold a MSCE as their highest level of education (41% of professional civil servants).
2. Approximately 2,354 civil servants hold a Bachelors degree as their highest degree, (47%).
3. Approximately 538 civil servants hold a Masters degree as their highest degree (10%).
4. Approximately 64 civil servants hold a Doctorate degree as their highest degree (1%).

Civil Service Educational Levels [4.N]



- Doctorate Degree (1%)
- Masters Degree (10%)
- Bachelors Degree (47%)
- MSCE (41%)

highest levels of education

CHAPTER 5

EMERGING PATTERNS AND FINDINGS

5.1 EMERGING PATTERNS FROM EMPIRICAL INVESTIGATIONS

The previous chapter described empirical research conducted in the following three sectors: religious, business, and government. The purpose of these investigations was threefold: 1) To determine if the church is training its leaders at the same level as their counterparts in the business sector and the civil service, 2) To determine if the theological institutions in Malawi are training its leaders at a level that is satisfactorily meeting the needs of the Christian organizations of Malawi 3) And to determine if there are sufficient Christian leaders in Malawi trained at a high enough level to replace the dwindling number of expatriate colleagues.

The findings of the empirical investigations will be discussed under the following three headings⁽¹⁾: 1) Leadership Qualification Comparisons, 2) Leadership Training Data, and

⁽¹⁾Statistics and figures for this chapter are taken from the research data outlined in Chapter 4 unless otherwise indicated.

3) Evaluation of Nationalization Efforts. Following this evaluation of empirical data, a critique of the historical information outlined in Chapter 2 will be preformed. The results of these examinations will then be used to assist in the development of a pertinent model in Chapter 6.

5.2 LEADERSHIP QUALIFICATION COMPARISONS

5.2.1 Comparisons of General Leadership Positions

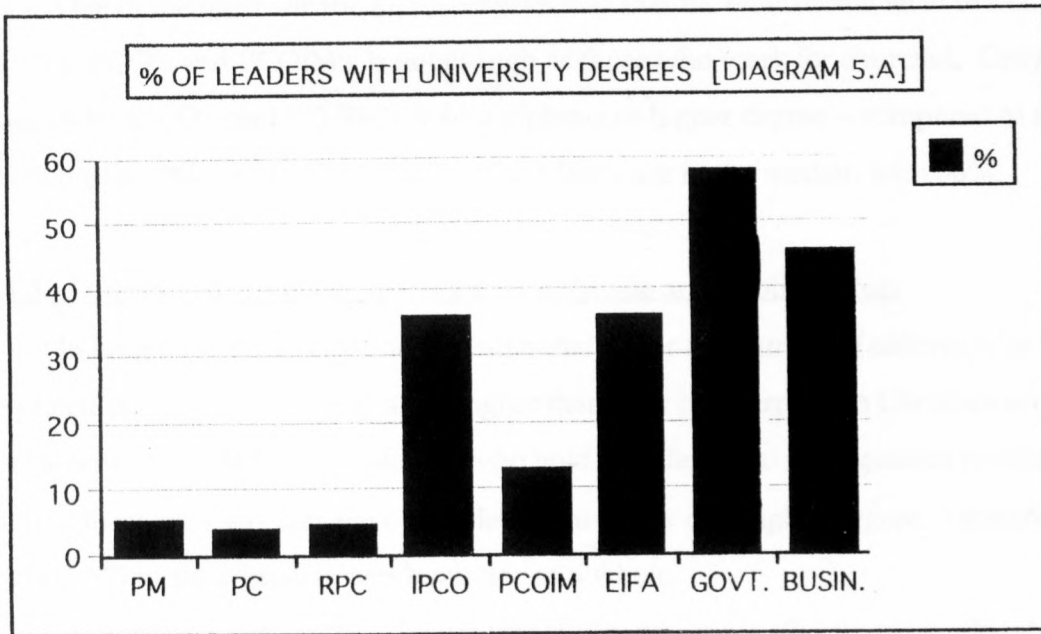
The first comparison is between the level of education required for general leadership positions in the church and leadership positions in government and business. Survey findings indicated that 1,837 (4.2.2.6) leaders work for the eighty-three different Christian organizations that participated in this survey. These Christian organizations were divided into six categories, 1) Pioneer Missions, 2) Post 1900 Churches, 3) Recent Pentecostal Churches, 4) International Para-Church Organizations, 5) Para-Church Organizations Indigenous to Malawi, and 6) Educational Institutions for Adults.

It was not surprising to discover that the Educational Institutions for Adults (EIFA) had the highest percentage of staff, 36% (4.2.2.7) with a university degree or higher [DIAGRAM 5.A], but it was interesting to find that the International Para-Church Organizations (IPCO) had an equal percentage of staff with a university degree or higher. At 13% (4.2.2.7) the Para-Church Organizations Indigenous to Malawi (PCOIM) had the lowest number of leaders with a university degree or higher in the non-church grouping.

5.2.1.1 Education Levels of Church Leaders

Leaders from the denominations with the longest tradition in Malawi, the Pioneer Missions (PM), most of whom were in operation before the turn of the century -- had levels of education slightly higher than the other groups of churches. 6% of the officers or pastors in the Pioneer Missions hold a university degree or higher, compared to 4% and 5% (4.2.2.7) of the leaders in Post-1900 Churches (PC) and the Recent Pentecostal Churches (RPC) respectively.

It should be noted though, that when the next tier of educated leaders is included in



- PM = PIONEER MISSIONS
- PC = POST 1900 CHURCHES
- RPC = RECENT PENTECOSTAL CHURCHES
- IPCO = INTERNATIONAL PARA CHURCH ORGANIZATIONS
- PCOIM = PARA CHURCH ORGANIZATIONS INDIGENOUS TO MALAWI
- EIFA = EDUCATIONAL INSTITUTIONS FOR ADULTS
- GOVT = GOVERNMENT
- BUSIN = BUSINESS

these statistics -- those who hold a diploma or higher -- then PM's and the PC's pull far ahead of the RPC's. Only 32% of the leaders in RPC's have earned a diploma or higher, compared to 54% of those in PM's and 60% in PC's (4.2.2.7).

5.2.1.2 Education Levels of the Leaders of Para-Church Organizations

One of the most surprising discoveries was that the educational level of Malawians who work for IPCO's and PCOIM's is not as high as those who work for churches. Only 42% of the leaders with IPCO's and PCOIM's hold a diploma or higher degree -- compared to an average of 57% for the PM's and PC's (4.2.2.7). The EIFA's are in the median with 56%.

5.2.1.3 Educational Level Comparisons with Private and Public Sectors

In both the civil service and the industrial sector the number of officers who have completed university are significantly higher than their counterparts in Christian service. In the government there are 5,050 employees who hold a professional management position. 58% (4.4.4) of these civil servants have completed university or a higher degree, compared to only 13% (4.2.2.7) in the Christian service sector as a whole.

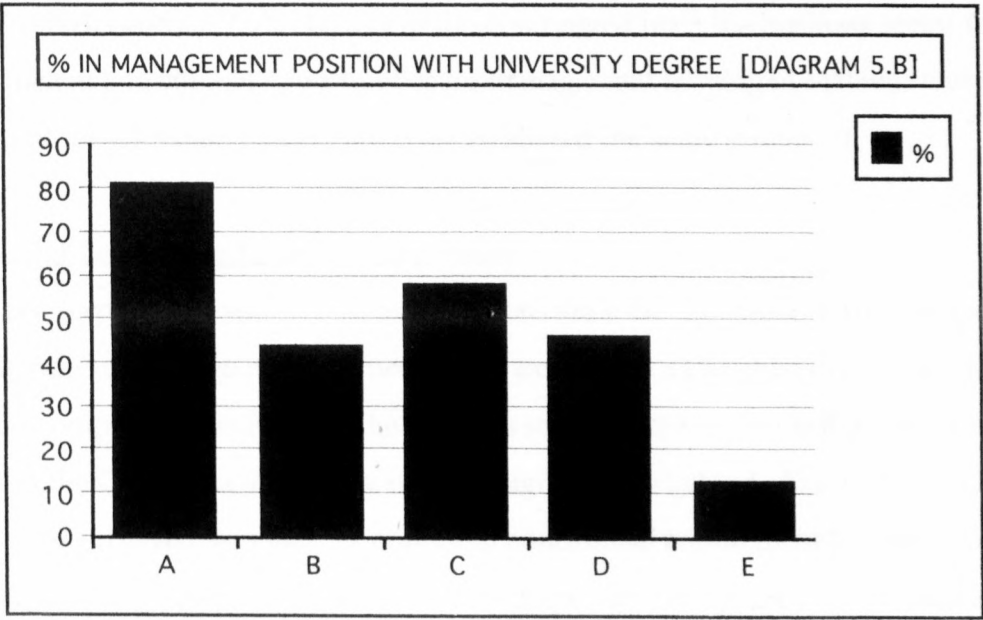
A great surprise was to discover that civil servants are slightly more educated than their counterparts in the business sectors. Of the 191 Malawian citizens in management positions who work for the 20 companies interviewed, 46% (4.3.3.6) hold a Bachelors, Masters or Doctorate degree. These figures are notably lower than the government sector, but still more than three times higher than those in Christian service.

5.2.1.4 Education Levels of Nationals Compared to Expatriates

An interesting finding in the business sector was that the Malawians have been educated at a marginally higher level than their expatriate counterparts. As indicated above, 46% of the Malawians at the management level (business sector) have received a Bachelors degree or higher, compared to 44% of the non-Malawians [DIAGRAM 5.B].

EXPATRIATE AND MALAWIAN MANAGEMENT COMPARISONS

- A = expatriates in mission work in Malawi
- B = expatriates in business in Malawi
- C = Malawian civil servants
- D = Malawians in private sector
- E = composite of all Malawians in Christian service



5.2.1.5 Conclusions from Education Level Comparisons

It is not necessary at this point to attempt to determine where to assign fault for the wide discrepancy between the educational levels of those in business and government verses those in Christian service, but it should be pointed out that the Christian leaders of Malawi are well aware of these short-comings. 91% (4.2.2.13) of those surveyed said that they did not feel that the churches and missions of Malawi were training enough leaders, and 84% (4.2.2.14) also said that they did not feel that leaders were being trained at a high enough level. There were three written statements that were repeated a number of times by the survey respondents that reflected these sentiments: 1) "There are too few training institutions in Malawi," 2) "The Christian training institutions in Malawi do not accept enough students," and 3) "More leaders are not being trained because of the financial constraints of Christian organizations."

In stark contrast, 50% (4.3.3.8) of those surveyed from the business sector felt that there were sufficient educational opportunities for management training in Malawi. Only 16% (4.2.2.14) of the Christian leaders interviewed shared the same sentiment.

5.2.2 Senior Leadership Position Comparison

The second comparison was made to determine the difference in educational levels between individuals who hold the most senior position in a Christian organization, and those who hold comparable positions in the business sector. Here one finds that the figures are a bit closer, but the Christian community still lags significantly behind. Exactly 50% (4.3.3.5) of the corporations surveyed said that the minimum educational requirement for their most senior post was a Masters degree⁽²⁾, 30% said a Bachelors degree would suffice, and 5% indicated a Doctorate degree would be necessary to hold the highest position in their company. Among Christian organizations as a whole only 7% (4.2.2.5) of them require a Masters degree to hold

⁽²⁾ 50% of the companies interviewed made the statement that the minimum level of education necessary to hold the highest post in the company was a Masters degree, but in actual practice that figure appears exaggerated. When asked what degree the person holding the highest post in the company held only 16% indicated a Masters. Therefore it is assumed that companies and business would actually like to have leaders with a Masters degree in those positions, but at present do not have in their employment professionals with the desired level of education.

the most senior post, 23% require a Bachelors degree, and 5% a Doctorate.

5.2.2.1 Individual Christian Sector Comparisons with Private and Public Sectors

When divided into their six sectors the EIFA's proved to have the highest requirement for holding the most senior position -- 25% (4.2.2.5) required a Masters degree or higher. An intriguing discovery was that while 27% of the of the PC's said they required a Masters or higher to hold the highest position in their denomination, none of the PM's required degrees this high. The PC's that said 7% of their churches required the leader at the top to hold a Masters degree.

The most disturbing revelation, but maybe not completely surprising, came from the PCOIM, where it was discovered that a full 11% (4.2.2.7) of these organizations are run by individuals who have not completed secondary school. The reason this statistic should cause alarm is that these Malawian-based para-church ministries make up the the largest percentage, 35% (4.2.1), of all Christian organizations in the country. Only 26% (4.2.2.5) of these PCOIM's require a university degree or higher to hold their enterprise's most senior post.

5.2.2.2 Recent Pentecost Churches

The educational level for the most senior position in the recent Pentecostal churches was not much better. 27% of these churches/denominations had leaders at the helm with a university degree or higher, but 20% (4.2.2.5) of their top leaders have never passed the MSCE, and an astonishing 13% have never been educated beyond Standard 8. As one respondent said in great understatement, "The lack of trained leaders in Malawi has resulted in stagnated spiritual growth in the church." This would be only one of a myriad of problems created by having leaders in top positions at Christian organizations with such low levels of education. One of the most serious problems, and maybe the problem with greatest consequence, is that the church can never raise above the spiritual level, theological level, hermeneutical level, and educational level of its leaders.

5.2.3 Evaluation of Leadership Training Data

The great importance of leadership training in Africa can not be over-emphasized. Anyone involved in mission in Africa is at least partially aware of the tremendous vacuum that has resulted from the absence of adequate leadership development. As will be revealed through this analysis, it has been inadequate in the numbers being trained, and in the level of training. In their haste to speed up the evangelization and church planting process, Western mission organizations have made a scary habit of skipping the leadership development phase. Despite the lessons of history, Western missions continue their practice of plunging ahead with Western mission personnel. But unless a work is established in concert with national leadership it will remain laggingly dependent upon the mother mission. The clearest example the church has of leadership development comes from the life and ministry of Christ. He was fully aware -- similar to the plight of the Western mission worker in Africa -- that He would not be there forever. Consequently a crucial element of Christ's leadership methodology was to train a group of men to carry on his work when He was gone.

5.2.3.1 Localized Leadership Training

To discover which sectors and which types of localized leadership training are failing to meet the needs of the Christianity community, it is first necessary to determine what types of education the managers and leaders of Malawi are seeking outside the country. Reliable information was available on 175 Malawian Christian leaders who have sought further education outside the country in the past ten years. The majority of them, 45% (4.2.2.7) were sent to attain diplomas in theology. Most of them were sent by the Baptist Convention of Malawi and the Lutheran Church of Central Africa to their respective seminaries in Zambia. In recent years the Baptists have upgraded their "seminary" in Falls Estate (Lilongwe District) to grant diplomas, so these numbers will be going down significantly in the near future.

The second largest grouping, 19%, were seeking Masters degrees abroad, 15% left Malawi to attain a Bachelors degree, 7% were working for Doctorates, and 16% were studying to attain certificates from short courses and seminars (4.2.2.7).

An important note of comparison is that even though the business sector stated that a

far larger percentage of their educational needs were being met in the country, 50% (4.3.3.8) compared to only 16% (4.2.2.14) from Christian organization -- the business community sends a far larger number of their leaders abroad for training than the Christian organizations. In the past ten years only 9% (4.2.2.12) of the officers in full-time Christian service have had opportunity to study abroad. In contrast, the business sector has sent 35% (4.3.3.7) of their managers abroad for training.

Despite sending a greater number of their officers outside the country the business sector's perception of educational opportunities in Malawi is much more positive than the outlook of full-time Christian workers. 50% of the business leaders interviewed felt that there were adequate educational opportunities in Malawi to meet the training needs of their senior managers. On the other hand, a very small percentage of Christian leaders were satisfied with the level of theological education in the country, and fewer still, 9% (4.2.2.14), felt that church and mission were training enough leaders.

These sentiments were reflected again and again in the written comments these Christian leaders made concerning the availability of higher Christian education in Malawi:

- "Too many churches (in Malawi) operate without trained leaders."
- "Church leadership programmes (in Malawi) are substandard."
- "The level of the curriculum offered (by) the institutions in Malawi is too shallow or elementary."
- "The great need for Christian leadership is at the top level, and few institutions are qualified to produce that (level of) leadership."
- "The lack of trained leaders in Malawi has resulted in stagnated spiritual growth within the church."

5.2.3.2 Importance of Leadership Development

It is quite obvious from the comments received from the Christian leaders who participated in this survey that they have very strong feelings about the need for leadership training. 94% (4.2.2.15) of those interviewed said that they felt that Christian leadership development was "extremely important" to the future of Christianity in Malawi. And many of the comments they gave concerning leadership development reflected this. Gomezgeka Mkandawire, the National Director of Campus Crusade for Christ (Life Ministries), among

other who contributed written statements during the interview said,

Malawi has a leadership crisis. The [Christian] educational system is [designed] for training workers, not leaders. There are few or no people with an enterprising mind, who can take initiative, be creative and innovative. Investment and job-creation has been left to the foreigners. (Mkandawire, interview conducted in relation to this study, 1999)

Yet there remains great discrepancy between what the Christian leaders of Malawi feel and what is actually being done by them or their mission organizations. This is one reason the fifth dimension of mission, discussed in the introduction of this paper, has been referred to as an *emerging paradigm*. The churches and missions of Malawi recognize the need for a higher level of Christian education, but seem frozen into inaction. Even though the vast majority of Christian leaders appreciate the importance of leadership development -- as indicated above, 96% of those interviewed said they felt that higher Christian education was "extremely important" to the future of Christianity in Malawi -- a full 18% (4.2.2.12) of the Christian organizations in the country have no plans at all of establishing facilities, or have any future plans to develop programmes that would provide higher levels of education for their leaders.

On the other hand, the fact that the leaders of the Christian organizations in Malawi perceive the need for higher Christian education is very encouraging. A full 82% of those interviewed said their mission had some form of leadership development plans on the drawing board. 33% want to send their people to institutions already established in Malawi, 20% want to establish their own training facilities, 13% plan to raise the standards of existing institutions, 13% would like to send their leaders abroad, and a few, 2%, are encouraging their people to take courses through correspondence (4.2.2.12).

5.2.3.3 Financial Restraints Hamper Progress of Leadership Development

Despite the respondents' apparently genuine desire for leadership development, a lack of commitment to endeavors of higher education by church and mission has stagnated progress. When asked if their organization would be interested in sending their leaders to a Christian Masters-level institution if it were established in Malawi, an overwhelming 93% (4.2.2.16) of them said "yes". But when the next, and maybe more crucial question was asked, "Would your organization consider sponsoring any of your officers/leaders to attend such an

institution?" only 38% (4.2.2.17) gave a positive response. This is a clear indication that the missions and churches are aware of the need and the value of higher education, but unfortunately are not prepared to make leadership development a top priority, and make the sacrifices necessary to equip the Malawi church for the future. This is not only a disappointing revelation, but a deleterious attitude that could stymie the progress of the church in Africa for decades to come.

5.2.3.4 Church Planting as a Priority Over Leadership Development

Empirical research indicates that the Christian organizations of Malawi are still dog-paddling in the waters of the church planting paradigm -- splashing up waves on the surface, but making little progress. There were two statistics that revealed the church's lack of vision for making leadership development a paramount priority. First, when asked the question, "What do you perceive to be the primary purpose of your church / mission / ministry?" only 7% (4.2.2.2) of those surveyed said leadership development. Second, exactly 50% (4.2.2.2) of all the Christian organizations in Malawi felt that the primary purpose of their organization was evangelism and church planting. A full 71% of the PM's, 72% of the PC's, and 80% (4.2.2.2) of the RPC's felt that their primary purpose was related to either evangelism or church planting.

An interesting finding was to discover that only 12% (4.2.2.2) of those interviewed perceived church planting to be their most important task. Yet in somewhat of a contradiction 55% (4.2.2.1) were participating in the work of church planting.

5.2.4 Nationalization

Kenneth Ross, in an article titled "Crisis and Identity -- Presbyterian Ecclesiology in Southern Malawi, 1891-1993," contends that both nationalization and leadership development was an early priority of the Western missions. Ross says,

Clement Scott attached paramount importance to the training and appointment of African Christian converts as church leaders. From the time of his arrival in 1881 he worked closely with Africans who had already been attracted to the Mission. It was they who spearheaded many of the Mission's early advances." (Ross, *Missionalia*, November 1997, 375)

But if this assessment is accurate then nationalization as a priority of mission did not

last long. Ross, later in the same article, places the blame for the stagnation of African leadership development on the "racist attitudes of the white settlers." Whether this is a precise judgment or not, it is true that African leadership development would not reach fruition until the end of British colonization, at which time an anti-Western sentiment was sweeping the continent. John Baur places the date for the most radical change in the African church's attitude toward foreign missionaries between 1968-1973. The actual culmination of these nationalistic feelings was the "Moratorium" placed on foreign mission, which was sanctioned by the Third General Assembly of the All African Council of Churches in Lusaka, May 1974 (Baur 1994, 312).

Although the manifestations of this moratorium was not immediately noticeable, it did bring to the forefront the issue of nationalization. At the urging of John Gatu, the Moderator of the Presbyterian Church in Kenya, who was well known for his brazen rhetoric, the Secretary General of the Council of Churches, Canon Burgess Carr, an Anglican from Liberia who had also distinguished himself for his forthright declarations, pushed through a "Moratorium" on all external assistance in the form of money and personnel. This was not necessarily a new initiative since Gatu had been pushing for a withdrawal of Western missionaries since 1971 (Bassham 1979, 141). Verkuyl also points out that these sentiments were not exclusively African. At the World Missions Conference held in Bangkok the year before a similar appeal had been made for a world-wide moratorium (Verkuyl 1978, 254).

Carr's speech⁽³⁾ at the Third Assembly of the AACC in Lusaka revealed at least two issues that the African church hoped to resolve through this moratorium. 1) Too much funding was being spent on foreign missionaries instead of being channeled directly to the work in Africa. In Carr's statement he maintained that over 60% of foreign funds are being spent on salaries for Western missionary personnel (Verkuyl 1978, 254). 2) Africa's dependence on foreign assistance was stifling self-reliance and prolonging Western "domination of Africa" (Bassham 1979, 141).

Whether the intention of this "engagement of Lusaka", as Verkuyl refers to the

⁽³⁾A copy of Canon Burgess Carr's proposal for a moratorium which he read at the 1974 AACC Lusaka conference can be found on page 335 of J. Verkuyl's 1978 text, Contemporary Missiology.

controversy, was intended to put a hold on new foreign involvement, or whether the intention was to end existing involvement was not made clear. Verkuyl opts for the first, and states that the moratorium was designed to be a temporary suspension of relationships (Verkuyl 1978, 254). In either case none of the Protestant churches in Africa ever actually put this moratorium into effect (Baur 1994, 313). Even Rev. J. Gatu himself later redefined the purpose of the moratorium by saying that its real intention was to make the Western church aware of the problem. If this was his goal then Gatu was at least partially successful. The absence of African leaders in established Western mission organizations was at least somewhat highlighted by the All African Council of Churches' moratorium proposition. It also created a new awareness of what Johannes Verkuyl would refer to as "institutional and structural sin" (Verkuyl 1974, 40). A new admission that one of the results of the struggle for power within the church was a tendency for selfish designs and imperialistic-like control.

In conclusion, Verkuyl explains that the answer to the problems of the church in Africa is not a moratorium, but more mature relationships. At the same time Verkuyl challenges the Western church to acknowledge the African's desire for self-expression, and to bring an end to policies that might be perceived as paternalistic (Verkuyl 1978, 337-338).

5.2.4.1 Nationalization and the Business and Government Sectors

Ever since the 1974 moratorium controversy, for over twenty-five years, there has been an uneasy tension between the Western mother church and the African church for the advent nationalization. The national church desires independence, and the political correctness of the day fuels these sentiments. The indigenous church looks to the political and business world and sees nationalization, so they aspire for the same. But in their haste for rapid transition to nationalization two important realities have been ignored: First, in neither politics or business has assistance from the outside world been categorically cut off. Most governments in sub-Saharan Africa have been nationalized for almost 40 years, but none would consider severing all relationships with the West. Transitions in the business world take place in similar fashion. No country or company is an island. International commerce and interaction with the developed world is the life-blood of every country in Africa. Without the influx of foreign capital the miniature republics of Africa would be unable to survive. A good friend of this

researcher is the director of the Malawi Investment Promotion Agency⁽⁴⁾. His full-time job, and the paramount purpose for the existence of this agency, which is fully sponsored by the Malawian government, is to encourage outside investment in the country. The stated purpose of this organization is, "To promote, attract, encourage, and facilitate local and foreign investment in Malawi and without prejudice to the seniority of that objective."⁽⁵⁾

The paradigm of anti-Westernism in Africa is over. Both communism and isolationism are dead. There is no longer such a thing as an independent economy. In this age of the internet and satellite communication the countries of the world are becoming less independent, and increasingly interdependent. Despite the lessons learned by business and government, many in the Christian community imagine an independent indigenous church, isolated from outside interaction. Such sentiments are as outdated as James Scherer's 1964 book entitled, Missionary Go Home, where he equates foreign mission workers with "agents of imperialism" (Scherer 1964, 28). Charles Kraft, in many of his works, including Christianity in Culture, has a similar tendency to blame the Western church for the short-comings of mission in Africa (Kraft 1979, 161). Even as recently as 1989 Paul Bowers, the deputy administrator of ACTEA, was intent on making anti-Westernism a central agenda of his organization. In an East Africa Journal of Evangelical Theology article titled "More Light on Theological Education in Africa" he refers to this as the "Africanization" of mission, and refers to the western assistance of churches in Africa as "foreign dominance" (Bowers, *EAJET*, 1989, 14).⁽⁶⁾

The second thing that has been ignored by the church is that even though the pining for independence by the church in Africa goes counter to what is happening in all other sectors of society, the church is much less prepared for such isolation than their counterparts in commerce

⁽⁴⁾ Watipaso Mkandawire was the director of MIPA from 1997-1999.

⁽⁵⁾ Documentation from MIPA stating objective and functions of the agency, (under the heading "General Objectives and functions of the Agency", can be found in Appendix F.

⁽⁶⁾ An interesting note relevant to this discussion is that despite the "Africanization" agenda of ACTEA, Bowers inadvertently admits in this article that ACTEA's convictions are not necessarily the sentiments of the 355 Christian educators in Africa that ACTEA surveyed in 1985. At a response rate of only 9.9% Bowers was forced to list foreign assistance (or what he calls "foreign dominance") among the lowest-rated problems facing the African church (Bowers, *EAJET*, 1989, 14).

and government. As demonstrated by the statistics cited earlier in this chapter, the religious sector is far less prepared scholastically than either government or business for independence -- only 13% (4.2.2.7) of Christians in leadership positions hold a university degree or higher, compared to 58% (4.4.4) in the public sector and 46% (4.3.3.6) in the private sector.

5.2.4.2 Nationalization and the Expatriate Mission Worker

The first issue that needs to be taken into consideration when discussing nationalization of the church is the question of qualification. In many cases it is true that the national is far more qualified than the expatriate missionary to take over various aspects of indigenous work - especially in rural ministries where culture and language create tremendous barriers for the expatriate. But the availability of national workers who are able to operate village-type ministries does not justify a unilateral mandate for replacing all expatriate personnel in the Third World. At present, full-time Malawian Christian workers in leadership positions outnumber missionary personnel 9 to 1. Yet among the 83 Christian organizations surveyed, there are almost as many expatriates who hold a university degree or higher (201) as the total number of nationals who hold degree at the same level (234) (4.2.2.8).

The statistics become even more lop-sided when put into percentages. 80% of the foreign missionaries working in Malawi have completed university, and 36% have gone on to earn Masters degrees or Doctorate degrees (4.2.2.9). In contrast only 13% of national Christian workers have completed university, and only 4% have furthered their studies at the Masters or Doctorate level (4.2.2.7).

It could be speculated that the expatriate figures are artificially high because the Malawian government would not grant work permits to non-Malawians that do not have a minimum of a secondary school education. This might be true, but it is also true that most people in full-time Christian service in the West are unusually highly educated. To be ordained into the clergy a great majority of Western denominations require a Masters of Divinity degree. Even associate pastors who serve as youth ministers would be expected to hold at least a university degree. Many churches in the West also subsidize the cost of further education for any member of the clergy who wishes to work on a higher degree while in their employment.

Therefore it might even be assumed that Christian workers who live overseas are less educated than their counterparts at home because of limited opportunities on the field to advance their degrees. It should be added though, that whether or not the educational levels of mission workers serving in Malawi are artificially high, that should never be used as an excuse to lower the standards of education for the national. There are sufficient handicaps associated with being an African ministering in Africa without Western missions creating excuses to further impair the national's ability to replace expatriate personnel by levying lower standards of education for the African.

It should be carefully noted that the statistics listed above are not intended to reflect negatively on the national Christian worker. As indicated earlier an overwhelming majority, 94% of those surveyed stated that leadership development was "extremely important" to the future of the church. Indeed, after spending almost twenty years in sub-Saharan Africa it has been this researcher's observation that there are few people in the world who hunger for higher education more than the African. Therefore, the conclusion must not be drawn that nationalization is an obstreperous and impossible idea. Instead, the problem stems from the fact that the national Christian worker has been afforded very limited opportunity to adequately prepare himself for replacing expatriate assistance. At present there is only one Christian institution in Malawi that offers a four-year Bachelors degree⁽⁷⁾, and none that offer a Masters degree or higher.

⁽⁷⁾African Bible College is the only Christian institution that has been recognized by the Malawian government to grant a Bachelors degree, (see documentation in Appendix G).

The University of Malawi's Department of Theology and Religious Studies at Chancellor College in Zomba grants a B.A degree in Theology, but the University is not a Christian institution, and the Department of Theology and Religious Studies' program is not exclusively Protestant.

In recent years Zomba Theological College has made arrangements with the University's Department of Theology and Religious Studies for their students to transfer into the university for the final two years of their Bachelors program after completing three years at Zomba Theological College. But the degree granted to these graduates comes from the University of Malawi, not from Zomba Theological College.

The Assemblies of God School of Theology has a three-year diploma program for pastors who have completed JCE or MSCE (next year, contrary to the educational trend of Malawi to upgrade an institution's curriculum, the Assemblies of God School of Theology is downgrading this diploma program from a three-year course to just two years). The Assemblies of God also operate a four-year Bachelors degree-level correspondence program from its school in Lilongwe.

5.2.4.3 Expatriates and Institutions of Higher Education

One noteworthy statistic is that expatriate personnel make up a majority (51%) of the faculty at the Christian/theological institutions in Malawi (4.2.2.8). These numbers are exceptionally high when compared to the percentages of foreigners participating in other ministries. Only 3% of the staff of the IPCO are non-Malawian, along with 9% of the PCOIM. The three groupings of churches (PM, PC, and RPC) list 8% of their management as being expatriate.

In raw numbers alone, the aggregate of foreigners involved in higher education is impressive. There are total of 105 expatriates serving in this capacity in Malawi, which is more than double the number serving in any of the other five sectors of this survey. This study would actually characterize these statistics as “encouraging”. It will be explained in the next chapter of this study that expatriate personal can most effectively be utilized in Africa in the role of an instructor of higher Christian education.

It was stated above that 51% of theological educators in Malawi are expatriates. These numbers are not untypical of Africa in general -- in fact they precisely mirror the data from the rest of Africa. ACTEA estimates that across Africa 51.6% are expatriates, and 48.4% are Africans (Bowers, *EAJET*, 1989, 12).

5.2.5 Education Abroad

The various degrees and diplomas that Malawian Christian leaders have attained abroad can also be used as an indicator of where the Christian educational institutions in Malawi are most wanting. 49% (4.2.2.11) of the Christian organizations in Malawi said that they have had to send their leaders outside Malawi for further training. The majority of those who went to other countries to earn degrees were working on diplomas in theology. It is interesting to note that the group which sent the most leaders outside Malawi for further training were the Post-1900 Churches. This group of 13 churches and denominations have sent a total of 79 pastors and leaders outside Malawi for training over the past ten years. The largest contributors to these high figures are the Baptist Convention of Malawi and the Lutheran Church of Central Africa, who have each sent 20 leaders to their respective schools in Zambia

for diploma level studies (4.2.2.12).

15% who went abroad attained Bachelors degrees, while 19% left to work on a Masters. From the 83 organizations that participated in this survey, only seven leaders were sent to attain a Doctorate-level degree (4.2.2.12).

Of those who went abroad, most (70%) traveled to other African countries. More Malawians (28%) go to Zambia to further their education than to any other country. 17% study in Kenya, and 13% in South Africa (4.2.2.12). Surprisingly few Malawians have been invited to pursue theological studies in the home of their former colonial rulers. Out of the 83 mission organizations who were interviewed for this study, only 6 prospective leaders in the past ten years traveled to the United Kingdom to further their education. Also surprising, during the same period, more Malawians have been to the United States for higher Christian education (24) than have studied in South Africa (21).

5.2.6 Educational Level of the Clergy in Malawi

One of the clearest indications that the African church is far from being prepared for autonomy and unilateral nationalization is the level of education of the pastors in Malawi. An alarming 42% (4.2.2.3) of the pastors in the country have only completed Standard 8 or lower. Only a third (36%) of Malawian pastors have completed a diploma in theology. Most of the pastors holding a diploma have come out of the Pioneer Churches who all require at minimum a diploma in theology to be a pastor. It should also be noted that 100% of these pastors have completed secondary school⁽⁸⁾.

The high percentage of pastors in Malawi with only a Standard 8-level of education, and

⁽⁸⁾100% of pastors in the Pioneer Mission churches have completed secondary school. A great majority of these would have also completed a diploma in theology prior to ordination. Yet two things should be noted here: 1) This is the exception, not the norm. 51% of all pastors in Malawi have never finished secondary school. 2) These statistics from the Pioneer Missions are more impressive on paper than in reality. Although it is true that all of their pastors must complete a diploma in theology, this does not mean that all the churches of these denominations are receiving instruction at this level. Due to the shortage of pastors in relation to the great number of churches, an overwhelming percentage of the PM churches have been designated "prayer houses." When a congregation is named a "prayer house" it means that a pastor is assigned to it, but only obligated to visit it a few times a year. As a result the weekly instruction is carried out by laymen of varying competence.

no theological training (42%), is largely a result of the many newer Pentecostal churches, most of which do not have training institutions and do not have stringent requirements for being a minister -- besides being "called by God." At the same time the Christian community needs to be awakened to fact that there is a frighteningly large number of people attending church every Sunday under the tutelage of preachers with very limited education and practically no theological training. Unfortunately this problem extends even among Pioneer Mission churches where there is a severe shortage of trained pastors. One pastor in a Pioneer Mission might be responsible for 15-25 prayer houses in addition to his own congregation. Since he cannot be at all of these prayer houses at once, most of which will have at least 100 communicants on a Sunday morning, a layman is assigned to preach. Short-term lay training programs are available for some of these laymen preachers, but by and large they are theologically untrained and hermeneutically ill-equipped.

As stated above, the purpose of this evaluation is to compare the pastors in Malawi with the expatriates they are to replace. In most Western countries it would be quite rare for a church to ordain a pastor who has not completed university. In most established denominations it is imperative that a prospective pastor complete a Masters-level seminary course before being considered for the ministry. Malawian-based denominations cannot be held responsible for not having comparable standards for ordination of their pastors. Instead it is the foreign denominations who need to be held accountable for the double standards they have imposed upon the church in Africa -- double standards that have clearly handicapped the church's capacity for growth and development. Western mainline denominations have high educational standards for pastors in their home country. Yet when they transplant themselves in Africa they established educational requirements for ordination that are extremely low -- standards that would be unacceptable in their countries of origin. Historically this practice was acceptable, especially in the early 1900's when very few Malawians were literate. But as the nation developed, the clergy went from being among the educational elite to being among the lesser educated of Malawi's modern society.

Despite the low educational expectations of most foreign denominations for its pastors in Africa, the three synods of the CCAP -- Livingstonia, Nkhoma and Blantyre -- have consistently maintained the highest and most stringent requirements for ordination in the

country. Prospective pastors are carefully interviewed and selected by each synod, and then sent to Zomba Theological College for three years of diploma-level (post secondary school) theological training⁽⁹⁾. To the CCAP's credit they have maintained these high standards for ordination in spite of an escalating demand for more pastors.

Despite the CCAP's high standards for the education of their clergymen, there persist three pressing problems related to their pastor-training school, Zomba Theological College:

- 1) The number of new students they can accept each year is limited. Each synod, plus the Anglican Church and the Churches of Christ, are only allowed to send 3-4 pastors annually.
- 2) The cost of education is high. As far back as 1983 when Ian Fauchelle was conducting research in Malawi he cited the high cost of education at ZTC as its number-one problem, and comments, "There are several problems that the new college faces. The first is financial. The cost of the course is very high" (Fauchelle 1983, 70). Today it costs the synods almost \$3,000.00 [USD]⁽¹⁰⁾ a year per-student they send to Zomba, (tuition, plus the pastor's allowance and the costs of maintaining his family during his study). In the case of the Nkhoma Synod, Dr. H. Van Deventer, Principal of the Nkhoma Institute for Continued Theological Training, indicated that this year their synod would not be able to afford to send sufficient students to fill the few vacancies their synod had been allocated.
- 3) The third problem is theological. The Anglican Church and the Blantyre Synod continue to have difficulties -- theologically and practically -- with factions within their church that propagate the *born again* movement. While fighting the "born agains" in their churches the CCAP has elected to become bedfellows with two traditionally liberal denominations -- the Church of England and the Presbyterian Church of the United States. As a result the more evangelical and conservative factions of the CCAP -- Nkhoma in particular -- have had to rectify much of Zomba's teaching at NIFCOTT before the ordination of their pastors.

⁽⁹⁾ The Nkhoma Synod also mandates an additional course of study at the Nkhoma Institute for Continued Theological Training. The NIFCOTT course was originally designed to be a nine-month study in reformed church polity, but in recent years has been compacted to a six-month course of study.

⁽¹⁰⁾ Interview related to research with Dr. H. Van Deventer, Principal of NIFCOTT, Nkhoma Mission, Lilongwe District, 1999.

It was noted early that because of the great shortage of ordained ministers in Malawi, much of the instruction and leadership of local churches is carried out by laymen. Therefore an encouraging revelation was that 66% (4.2.2.1) of the churches and missions in Malawi were operating ministries related to lay leadership training.

5.2.7 Leadership Concerns

A more serious problem arises for the missions and denominations of Malawi when a search is underway for nationals to fill leadership positions. Most missions and denominations would like a leader in their top posts to have at least completed university, yet only 5% (4.2.2.5) of the pastors in Malawi have finished university. As a result, when it comes time to select leaders choices are very limited. Denominations usually resort to selecting a candidate and sending him abroad for the necessary training. The pitfalls of sending potential leaders abroad will be discussed in greater detail later. At present it will suffice to list four proven problems with sending leaders abroad: 1) The cost of underwriting a candidate for 3-4 years overseas is enormous⁽¹¹⁾. 2) The number of leaders that can be sent abroad is limited because of the high financial costs. 3) The frequency with which these leaders chose to remain overseas is high. 4) The frequency with which these leaders choose to accept more lucrative positions outside their denomination upon their return is also high.

It is of interest to note that 48% (4.2.2.10) of the Christian enterprises surveyed stated that they had their own facilities for training their personnel. This may sound impressive on paper, but in reality the Malawian church is being fed a potpourri of theology from dozens of tiny, self-serving schools of theology. Without delving into great detail, an institution such as ZTC, which has tried to bring together a number of synods and denominations, will make a much greater contribution to the unity of the church and the holistic message of Christ, than the fragmented front of a dozen separatistical-minded pastors and lay training schools.

⁽¹¹⁾The cost of tuition, room and board at the only four-year, degree granting Christian college in Malawi (African Bible College) is \$500 (USD) per annum. Therefore a full course of study would be \$2000, or the equivalent of the airfare cost to send a student to the United States for studies. Tuition at a Christian college in the United States would total over \$50,000 for a four-year degree. For that same amount of money a Christian organization in Africa could educate 25 leaders on the continent.

5.3 EMERGING HISTORICAL PATTERNS

In Chapter 1 it was stated that the purpose of this study was to demonstrate the need for a reformation of mission -- an axio-shift in the way mission is carried out in Africa. To demonstrate how and why mission methods should be reversed, this study will endeavor to first determine historically which mission methods were most prominent at various chronological periods in the progress of mission in Malawi.

A good example of how and why mission methodology evolved, was the early ideology of David Livingstone. At the dawn of mission to central Africa, in the mid-1800's, Livingstone was convinced that the only way to conquer the continent for Christ was through "Commerce and Christianity".

As Livingstone passed over the Plateau of the Shire Highland on his way to the discovery of Lake Nyasa in the month of September 1859, he wrote to his friends at home of those breezy uplands and of their suitability for the settlement of a Mission and Colony. The vision floated before him of the spread of arts and civilization, of the progress of Christianity and the Christian graces. (Hetherwick 1931, 7)

Livingstone believed that opening up the heart of Africa to trade would improve the living standards of the nationals. He was convicted that the preaching of the gospel could not exclude a concern for the well-being of the people. Livingstone once said, "Sending the gospel to the heathen must include much more than is implied in the usual picture of a missionary, namely a man going about with a Bible under his arm" (McCracken 1977,17).

However, Livingstone's honorable ideology of Commerce and Christianity was soon tainted by the darker side of colonialism -- heavy taxation, forced labor, and foreign exploitation of natural resources. But along with the negative aspects of colonialism came the introduction of new approaches to mission work -- medical missions, education, pastoral training, church planting, agricultural, humanitarian mission, social work, and economic development. These dimensions of mission methodology did not develop individually -- but in collaboration with one another, building upon what had already been accomplished.

Therefore, from the historical perspective, four distinct dimensions of mission work emerged in Malawi -- very similar to developments that took place in surrounding African

countries. Almost every new church and mission that entered Malawi at the end of the nineteenth century followed the same pattern of methodology. First they would establish what can be described as pioneer mission work. Next came the practical training of the nationals, which has been labeled the *Vocational Training* phase of mission (includes primary and secondary school education). In the third step the foreigners would begin church planting efforts, and then as the needs of the new churches outgrew the missionary's ability to service them the missions would establish pastor-training schools. The historical examination of these four approaches to mission method has revealed a fifth dimension of mission -- the *emerging* paradigm of leadership development [DIAGRAM 5.C].

5.3.1 Five Historic Dimensions of Mission Method

The following is a brief outline of the four historic phases of mission methodologies, plus the fifth dimension of mission, *leadership development*, which will be expounded in further detail in the final chapter of this study.

5.3.1.1 Stage 1: Pioneer Mission Work

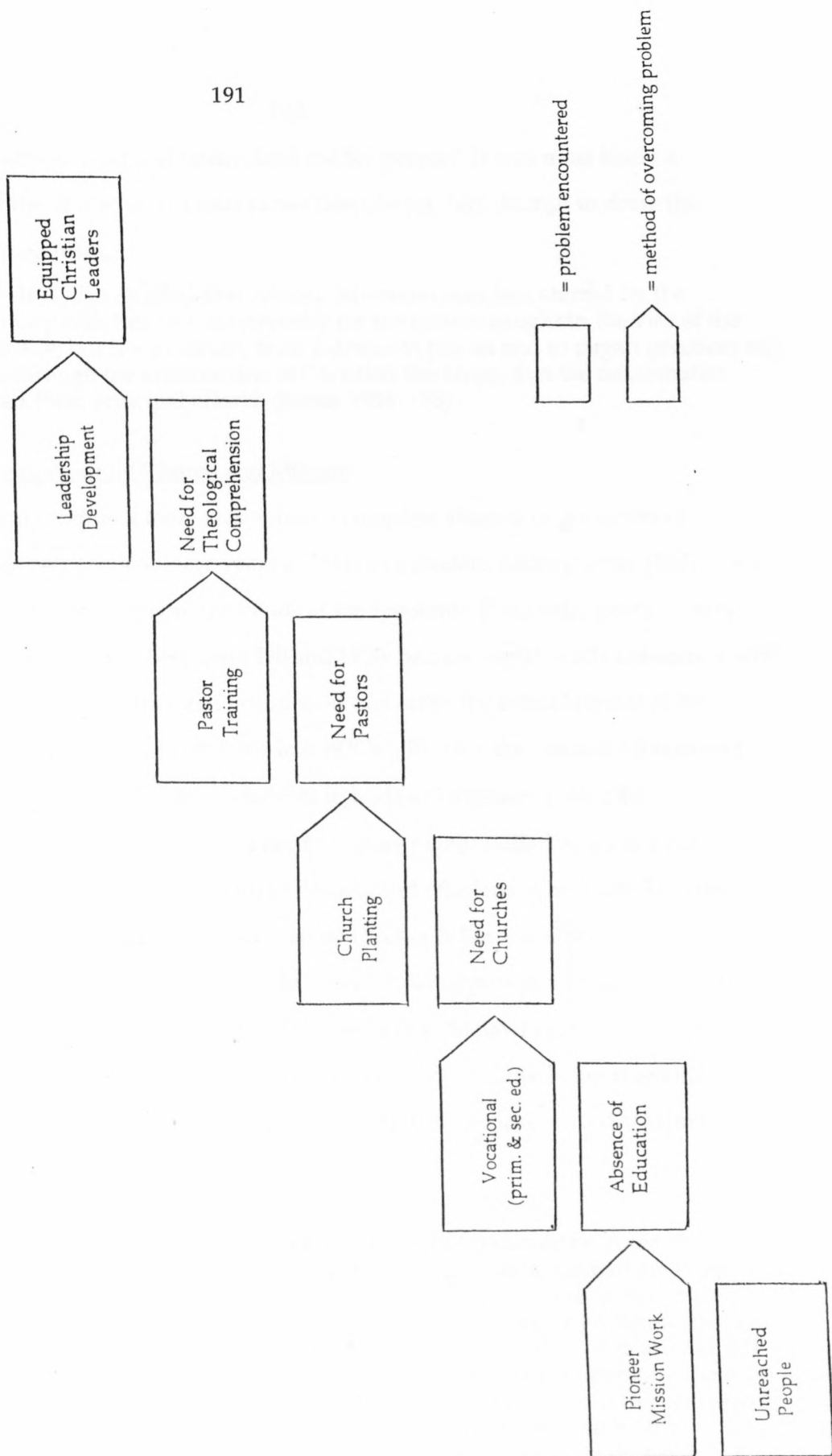
Most early mission work in central Africa began with what has been referred to as pioneer missions. This stage traditionally included all the basic functions of establishing a new work -- such as learning the language, literacy training, cultural adaptation, establishing a place of worship, and baptizing the first converts.

5.3.1.2 Stage 2: Vocational Training

This phase of mission work usually stemmed from the lack of skilled labor and the illiteracy that the pioneer mission workers were met with. In most cases vocational education included various forms of primary education. Most of the missions' primary schools began as adult literacy classes and gradually developed into proper primary schools (Fauchelle 1983, 25).

Opinions vary about why the missions become so engrossed with education. Was it a tool for evangelism? Was it a tool for training literate pastors? Was the primary concern that

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the native people be able to read and understand the Scriptures? It was most likely a combination of all of the above, or as Leslie James describes it, "an attempt to draw the national out of their paganism."

It is also recalled that African education was first started by the missionary societies, out of sympathy for the natives caught in the vise of the slave trade; but it was mostly from a desire to put an end to pagan practices and beliefs through the introduction of Christian teachings, that the missionaries directed their principal efforts. (James 1984, 183)

5.3.1.2.1 School Development by Church and Mission

As discussed in Chapter 2 there was almost a complete absence of government assistance in education for the first sixty years of Malawi's modern history (post 1860). As a result education was left exclusively in the hands of the missions. Practically every mission organization that entered Malawi between 1890 and 1920 became significantly consumed with the task of educating nationals. This trend continued even after the establishment of the government's Department of Education in the late 1920's. By 1961 the mission schools were still educating 99.5% of the primary level students in Malawi⁽¹²⁾ (James 1984, 199).

In the early years of mission work the need for more highly skilled national workers usually led most missions to establish industrial schools and missions, which would prove critical to the development of both church and nation (Weller & Linden 1984).

When discussing the rise and fall of these different paradigms of mission it should be pointed out that the educational dimension of mission work in Malawi peaked in the mid-1950's when there were 4,688 primary schools in Malawi -- 99% of those being mission-operated schools (James 1984, 200). These figures would drop to closer to 3,000 primary schools by 1960.

⁽¹²⁾The missions founded and operated these schools, but it should be noted that approximately 16% of these mission schools were already receiving some form of government aid (James 1984, 200). Government aid to missions schools is not necessarily a recent phenomenon. Mission schools were receiving support from the Protectorate government even before the findings of the Phelps-Stoke Commission was published in 1924 (Rafeal 1980, 62). Although the government contribution only amounted to 10% of the cost of operating these schools, this figure would increase substantially after the government formed a Department of Education in 1927. For a more complete survey of the Phelps-Stoke Commission, the Department of Education, and other involvement of the government in education see Rafael (1980), Pachai (1973), Lange (1973), and Banda (1982).

In the post-colonial years an important phenomenon took place in education that would have significant and lasting effects on the direction of the nation. By the mid-1970's the missions were struggling with the costs of operating so many schools, especially secondary schools with boarding facilities. At the same time the government had been increasing the amount of assistance given to these schools, but were no longer content not to be involved in the operations and policies of the schools. As a result it was not long before the missions would begin turning over their schools to the government. The many problems this has created will be discussed shortly. At this point it will suffice to carefully note that for the most part the government has made great efforts to accommodate the missions by appointing Christian headmasters and headmistresses to the missions' former schools. When there is a vacancy at a former mission secondary school, the mission submits to the Ministry of Education a list of three individuals who they would recommend for that position. In most cases the Ministry respects those wishes by appointing one of the missions' approved candidates. It is government policy to assign only headmasters and headmistresses who are of the same faith and denomination as the mission which founded school⁽¹³⁾. However, this policy does not apply to teachers who are assigned to schools based on needed and availability, not on religious orientation.

The missions have defended their decision to accept government funding because they no longer enjoy the same financial support from their foreign founders which once made it possible for them to fund their schools. It is understandable that the missions do not wish to forever remain dependent on foreign mission boards, but this researcher believes that greater efforts should have been made to make the mission schools self-sufficient. A common argument is that if the missions did not take the government grants they would be compelled to charge fees that would only be affordable for a small percentage of the population. This theory went untested until 1993, when more freedom was given to private institutions to charge fees for their education. In the past seven years the number of private primary and secondary schools has mushroomed far beyond anyone's expectation. It was once believed that if the mission schools

(13) interview: Mr. Gunsalu, Principal Secretary of Higher Education, Ministry of Education, Lilongwe, September 2000.

charged fees that most Malawian families would not be able to afford them. But this new boom in private schools has proven that theory invalid.

The missions rationalized turning over their secondary schools to the government by stating that if they charged fees to attend their schools it would only be a select few wealthy Malawians who would be able to afford a secondary-level education. At the time this was probably true, but what happened after the missions turned over their schools to the government in 1978⁽¹⁴⁾ ended up being much more perspicacious than any form of discrimination that would have resulted from administering fees. In September of 1988⁽¹⁴⁾ the government initiated a policy of selecting those who finish at the top of their standard 8 class, and then sending them back to a secondary school in their original home district to attend a government boarding school⁽¹⁵⁾. It was a very expensive and exclusivistic system that allowed only a very small percentage of primary school leavers to have an opportunity to further their education. There were parents who were very willing to pay fees for their children to attend secondary school, but due to the governments tight restrictions on establishing private schools prior to 1993, there were almost no alternatives. Before the government's construction of the IDA boarding schools in the late 1980's and early 1990's, only 25% of primary school leavers were selected to attend secondary school -- approximately 20,000 students out of the 80,000+ who successfully completed primary school each year⁽¹⁶⁾.

After the completion of the new IDA schools, the government was able to accommodate approximately 40% of the secondary school leavers, but it was soon clear that there were many more qualified pupils than the government schools could accommodate. One of the relatively new IDA institutions, Dzenza Secondary School, is a typical example. The school was built to accommodate 350 boarding students. In recent years the Ministry of Education has assigned

(14) *ibid.*

(15) A few months after the government mandated that secondary school students return to their home district, in January of 1989, all government teachers were given the same order. Although somewhat enforced for a few years, this policy was never as strictly held to compared to the ruling that secondary school students return home. The mandate that secondary school students return to their home district is still widely enforced today for government boarding schools.

(16) interview, Gunsalu.

over 500 students to Dzenza, forcing the pupils to sleep two and even three to a bed. In 1995 a serious incident took place at Dzenza when a boy was accidentally pushed out of an overcrowded bunk bed in his sleep, and was killed when he hit the floor.

5.3.1.2.2 Evaluation of Church, Mission, and Secondary School Education

It should be carefully noted that the point of this discussion is not to direct criticism at the government. The Ministry of Education is doing everything it can to educate as many young people as possible, with its limited resources⁽¹⁷⁾. Instead it should be the missions who need to carefully reconsider their role as educators in Malawi. Ethical, moral, Christian leadership is critical to the success of a nation. It is impossible to produce Christian leaders without the foundation of a Christian education. For over one hundred years the missions held the future of the nation in their hands as they educated generation after generation of Christian leaders for the country. In more recent years the missions have been satisfied to allow the government to manage their schools, and the missions are content to believe that they are still somewhat in control of the running the schools and what is being taught. This may have been true during the Banda era, but the situation is rapidly changing. For many years the Christians of Malawi were proud that their government schools were one of the few school systems in the world that taught Bible Knowledge as a required subject. But that is no longer true. The Ministry of Education is in the process of introducing a new secondary school curriculum that excludes Bible Knowledge, and in its place requires the schools to teach a subject called "Religion For Today"⁽¹⁸⁾.

(17) In 1997 the government took the bold and costly step of turning the District Education Centres (previously referred to somewhat derogatorially as DECS) into full secondary schools -- now called Community Day Schools. This move made it possible for thousands of young people to attend day-scholar secondary schools close to home -- no longer making it necessary for them to wait and vie for the few openings at the government boarding schools.

(18) As of February, 2000, the Government had supplied most secondary schools with three books to be used as their "Religious Studies" textbook -- two Christian and one Islam. The title of one of the Christian-oriented books is Jesus for Today, (1996), and the title of Muslim text is Islam for Today, (1998). Both textbooks are published by Oxford University Press.

5.3.1.3 Stage 3: Church Planting

In this paradigm one finds a new urgency to expand the recently established denominations through the planting of more and more churches. In the early stages of mission in Malawi, the country seemed sufficiently large for the various denominations not to feel threatened by the presence of other missions. But as mission work expanded, the churches soon began to feel confined, consequently igniting the pluralistic church-planting endeavors of the early 1900's. Many feel that the missions of central Africa were prodded into this paradigm by the expectations of their home mission boards who had a tendency to equate church planting numbers with the success of their overseas mission workers. The great danger of these widespread church-planting efforts was that denominationalism soon became more important than evangelism.

John Mbiti denounces this type of foreign-induced denominationalism that has unnecessarily divided the African people for two centuries,

Different Church structures and traditions have been imported from overseas, and African Christians have inherited them without even understanding their meaning or background. These denominations endeavor far more to produce 'perfect' Anglicans, Roman Catholics, Lutherans, Baptists, Seventh Day Adventists, Quakers and so on than to make their converts good followers of Jesus Christ. Denominationalism is one of the worst divisive elements in modern Africa. (Mbiti 1969, 303)

5.3.1.4 Stage 4. Pastor Training

Once again, this paradigm developed as a result of the short-comings and complications created by the previous phase in mission methodology. As the mission organizations planted more churches, they also formed presbyteries and synods. This created a demand for national pastors who could take leadership positions within their denominations when the missions could no longer appoint foreign clergymen to every preaching post. As early as 1899, when the north Livingstonia Presbytery was formed, two Malawian church elders were named as associate ministers (Pachai 1973, 205). When the Nkhoma Presbytery was formed in 1926, similar developments resulted. A good example of this was the Nkhoma Synod's resolve to create "Abusa stations" (*pastor stations*) after the mission established itself as a Presbytery

(Pauw 1980, 297). The initial trials of this methodology were actually very encouraging to the Nkhoma mission. Pauw cites the Machenche church as an example of an early success story.

One report from Kongwe Mission on Machenche congregation remarked on the significant fact that the Church council there, which had so often had to work without the assistance of a European minister, had developed a remarkable degree of independence and initiative. This congregation also had grown much faster than its "mother", Kongwe, membership rising from 1,013 in 1939 to 2,861 in 1950, as against the increase from 807 to 1,624 for Kongwe for the same period. In similar vein the Kongwe Station Report for 1953 expressed great appreciation for the work done by the local Malawian pastor at Kongwe. (Pauw 1980, 298)

It was not long before the Nkhoma Synod, as well as the other pioneer missions, were promoting their most promising ministers to leadership positions. Within three years of Nkhoma becoming a Presbytery a Malawian pastor, Namon Katengeza, was elected as executive of the Presbytery. A few years later, in 1934, he became the first Malawian chairman of the Presbytery (Pauw 1980, 298).

5.3.1.4.1 Training Pastors Instead of Developing Leaders

The implications of these promotions is that soon the pastor training schools in Malawi were not just training pastors; they were also being handed the consequential task of preparing these men for very high levels of leadership. In most cases the pastor training schools were ill-equipped in terms of faculty, facilities, finances, and curriculum.

At present, nearly every established denomination in Malawi has their own pastor training institution, or in the case of the Pioneer Missions, have banded together to establish an institution for this purpose⁽¹⁹⁾. Paul Bowers, as deputy administrator of the Accrediting Council for Theological Education in Africa (ACTEA), depicts these schools as frantically trying to keep up with the pace of church growth, "Programmes of theological education in Africa -- like African Christianity itself -- are lively, diverse, and proliferating" (Bowers, *Evangelical Review of Theology*, 1990, 57).

Pastor training schools in the traditional sense of each denomination training their own ministers has received criticism on several fronts: first, pastor training schools have long been

⁽¹⁹⁾ See section 5.3.3.5 for an overview of the school established as a joint venture of the pioneer missions, Zomba Theological College.

upbraided for their low level of education. In Africa it is still possible for a prospective minister to attend a "seminary" and yet not even hold a Standard 8 certificate. It has been a tremendous challenge over the years for churches and denominations to explain deep theological truths and critical points of doctrine to men who are barely literate. In the late 1950's the WCC spent over four million dollars [USD] to try to upgrade theological schools around the world, but as recently as 1996 the WCC admits that it is still struggling to address this problem (Conn 1984, 4). In a report made to the WCC by Dr. Barbara Zikmund and Dr. George Kondothra, they admit an absence of absolute solutions;

If pastoral competence, competence of leadership, theological competence, missionary competence, and ecumenical competence are basic requirements for the building up of faith communities, how can the processes of theological education and ministerial formation be reshaped to achieve such goals? (Zikmund, *Ministerial Formation*, 1996, 31)

Second, African seminaries have also been criticized for offering their students a curriculum that is far too narrow. The demands of the African pastor are multi-dimensional, and yet so often he is equipped with a tunnel-visioned education. The General Secretary of the Association of Evangelicals of Africa and Madagascar (AEAM), Dr. Tokunboh Adeyemo, calls for a movement towards practical theological education in Africa.

How sad that in the curricula of many of our theological schools you can search in vain for courses that address practical issues. We feel that topics like psychology, ethics, marriage and the family, current affairs and the like belong to the secular world. How can ministers know how to mourn with those who mourn if they spend all of their time within the confines of their seminaries engaged only in intellectual theologization. (Adeyemo, *East Africa Journal of Evangelical Theology*, 1989, 6)

In Africa, almost without exception, pastors are expected to also shoulder the dual role of pastor and leader. Luxuries of the ministry enjoyed in the West, such as administrative pastors, or even associate pastors, are almost nonexistent. Yet despite these extracurricular demands on ministers in Africa very little seminary instruction is offered apart from theological and Biblical studies. At the 1976 Pan African Christian Leadership Assembly in Nairobi, Prof John Mbiti, one of Africa's most respected theologians, chastised the theological institutions of Africa, declaring that "Unless theological colleges and seminaries drastically revise and change their curricula, they will become religious anachronisms fit to be only in museums or sold as

tourist souvenirs (Fauchelle 1983, 1).

A third criticism of theological colleges is that they are too dependent upon Western institutions for their structure, theology, and curriculum. Many African theologians feel that the seminaries of Africa need to be designed more specifically for the African context. Lesslie Newbigin, in an article titled "Theological Education in a World Perspective," refers to this as the most persistent criticism which has developed during the 20 years of the TEF's operation⁽²⁰⁾.

The criticism namely that theology has come to churches of the Third World in such an intimate relation with western culture that one could not have the one without the other. It is a plain fact that if a theological student in Asia or Africa is to read with any understanding any of the great classics of modern theology, he must be required first of all to undergo a full introduction to the whole tradition of western thought. (Conn 1984, 8)

A new approach has been suggested by Dr. Esther Mombo, Academic Dean and lecturer at St. Paul's United Theological College in Kenya. In a paper presented at the conference on "Integrating Communication on Theological Education in Africa" Mombo asserts that teaching methods as well as theology should arise from the needs of society. She urged a dynamic approach that would make theological education both contextual and transformational -- theology in flux. Mombo writes, "Theological education has to be an instrument of enabling the churches to be relevant to the various facets of the context" (Mombo 2000, 44).

In Malawi today most of these pastor training schools have upgraded their minimum educational requirement to Standard 8, but there are countless complications related to training pastors who have such low levels of education. The most pronounced problem is a lack of comprehension of theology, deep spiritual truths, and complex church doctrines. This is why Paul Bowers refers to theological education as "the most strategic factor affecting the future vitality and direction of Africa's rapidly expanding Christian community" (Bowers, *East African Journal of Evangelical Theology*, 1989, 11).

⁽²⁰⁾TEF: In January, 1958, the International Missionary Council of the WCC, meeting in Accra, Ghana, resolved to set up the Theological Education Fund, which later grew to become the Programme on Theological Education (PTE), which has recently been renamed the Ecumenical Theological Education (ETE). TEF was originally established as an instrument of the WCC to lend assistance to the development of theological education in developing nations (Pobee, *Ministerial Formation*, 1997, 25).

5.3.1.5 Stage 5. Leadership Development

Earlier in the this chapter this phase of mission work was referred to as the *emerging paradigm* of leadership development. It is considered *emerging* in a number of ways, but primarily in the sense that the churches and missions of Africa are only recently gaining a vision for higher Christian education. Their vision, or the lack there of, for theological education is not relevant to the pace with which Christianity is spreading and growing in Africa. John Pobee, in an article titled "Comments on the Future of Theological Education in Africa" affirms this thesis;

If the North Atlantic was once the centre of gravity of Christianity, today that centre of gravity has shifted to the south, Africa included. Not only is the church growing very fast there, but religious life is more vibrant. So the issue at stake is not only theology for Africa, but also what Africa owes to the church universally and the future of world Christianity.

If church growth is that tremendous, who will train the requisite number of foot soldiers of the kingdom? The current assumption and the style of theological education reflects slow growth vision which is irrelevant to the African scene (Pobee, *Scriptura*, 1989, 5).

In most cases pastor-training schools were designed to prepare men for the ministry whose level of education is usually quite minimal. The research conducted for this study indicated that 51% (4.2.2.3) of the churches in Malawi do not require prospective pastors to complete secondary school prior to attending their pastor-training institutes. Consequently it is difficult to effectively communicate Biblical truth and theology of substance. Related to this is the ever-present danger that minimal theology will create marginal Christians or a weird post-Christianism. Many denominations in Malawi have been guilty of handing churches over to pastors who have little or no formal theological education. Yet even if these national pastors were prepared for the pastorate by attending a theological school, seldom -- if ever -- is the level of education equivalent to that of the foreign clergymen they are expected to replace.

A popular counter-argument is that the pastors do not need to be educated beyond the educational level of their congregation. But this theory of balancing educational levels of clergy and communicant has not been consistent. Every Sunday in many churches in the larger cities of Malawi men with MBA's from Harvard and women with doctorates from the United Kingdom sit under the tutelage of clergymen that hold nothing more than a certificate or diploma. The

congregation of the large Baptist church in Zomba includes many faculty members of the University of Malawi's Chancellor College campus, yet the pastor of this church has completed only a two-year diploma course in Zambia.

The fifth dimension of mission methodology, leadership development, is also the result of the church realizing that all other facets of Malawian society are being educated at a much higher level -- especially after the establishment of the first university in Malawi in the 1960's. The early response to this problem was for mission organizations and denominations to select a few promising national pastors, and send them overseas for theological training. But this soon proved to be costly in more than one way: 1) The missions could not afford to send but a very limited number of nationals abroad. 2) Those sent overseas were often tempted to remain abroad. 3) Upon their return a more lucrative post and salary would often entice them away from the church.

Therefore, this paradigm is a result of the church recognizing the need to develop means for educating their leaders at the highest level on African soil. But change takes time. There are still many mission organizations that feel it is not necessary to train their local leaders at the same level as the missionaries they are replacing. It is not completely clear how mission organizations can justify a double standard -- one educational requirement for the expatriate and another for the national. As stated earlier, mission in Africa will never rise above the educational level of its national leadership.

5.3.2 Outline of Historic Mission Work and Methodology

The following is an overview of the four historic mission methodologies and a summary of how and when Malawi's five original mission organizations -- UMCA, FCS, CS, DRC, and ZIM -- entered each of the four paradigms outlined above. The following examination will briefly illustrate how these missions transitioned from one dimension of mission to the next. As explained earlier, the dimensions are pioneer mission work, vocational mission, church planting, pastor training and leadership development.

5.3.2.1 Universities' Mission to Central Africa

A) Pioneer Mission Work

The UMCA established its first camp on Lake Malawi in 1861 near the mouth of the Magomero River. The initial intention of the mission was to gain a foothold along the lake. Their two-fold purpose was to head off the slave trade at the lake, and to search for a northern outlet of the lake to avoid confrontations with the Portuguese along the Shire River (Pachai 1971, 87). As already discussed earlier in Chapter 2, the mission only survived two years before it had to abandon the camp and move to Zanzibar.

The UMCA returned to Malawi in 1885, establishing work on Likoma Island. Within three years the Scottish missionary in charge, George H. Swinny, his wife, and one of his three daughters had all died of malaria (Anderson-Morshead 1955, 123). The end of the pioneering era of the Anglican church in Malawi would coincide with the coming of Bishop Cathrew Fisher in 1911. Immediately upon his arrival he ordained three priests, nearly doubling the size of the African clergy.⁽²¹⁾ However, Fauchelle notes that Fisher fits very well into the genre of a colonial-era bishop. Two steps he took seemed to set back any former progress toward nationalization in the UMCA. First Fisher closed Likoma's theological college, St. Andrew's, which had been established on the island only six years earlier. Second, he placed a moratorium on the ordination of African priests -- a moratorium that would stand for the next 12 years, which stated that only European priests should be in positions of leadership.

B) Vocational

Although the first mission school established by the UMCA was situated on Likoma Island in 1885, most of the UMCA's early educational work was done on the mainland -- primarily along the lakeshore. The mission had brought a few teachers back with them from Zanzibar to teach in their schools. By 1887 the mission had a string of schools along the

⁽²¹⁾These priests ordained by Bishop Fisher were most likely trained on Likoma Island at the St. Andrews' Theological College which was established in 1905. It is also possible that they could have been educated at the UMCA's St. Michael's Training College established in Kobwe in 1900 on the shores of Lake Malawi opposite Likoma Island (Anderson-Morshead 1955, 228).

lakeshore that Charles Johnson would visit almost every month (Fauchelle 1983, 9). In 1904 the mission began two other vocational-type ministries at Nkoto Kota -- a school for the blind, and a mission hospital (Anderson-Morshead 1955, 228).

Among other things, Charles Johnson was also the founder of the Peripatetic College, established in 1899. He used a unique teaching method that included traveling with his scholars to perform inspections on the previously mentioned primary schools. He trained about a dozen teachers in this manner before the school was abruptly closed due to the student's complaints over the poor quality of food being served (Fauchelle 1983, 9).

Two other teacher-training schools were started by the early Anglican missionaries -- St. Michael's College in 1899 at Kobwe, and St. Andrews' College in 1905 on the island. Within a year St. Andrew's was also producing priests for the mission.

In general observation it should be noted that the UMCA approached education of the nationals with much less enthusiasm than most of the other new missions in Malawi. First, there was a belief that education was for the purpose of conversion. In fact, "the primary objective of the Missions's educational work was the conversion of people to Christianity" (Pauw 1980, 19). Second, the UMCA felt that the calling of their mission workers was to take Christ to the people, not to educate them. Rev. H. B Hand of the UMCA made the following comment:

What we want is to Christianize them in their own civil and political conditions; to help them to develop a Christian civilization suited to their own climate and their own circumstance. The missionaries [are] a religious body, not educationalists. The UMCA [does] not want to to advance education beyond a certain point generally. Boys were apt to get swollen heads through over education and were consequently spoilt. (McCracken 1977, 177)

At the same time the UMCA, and Johnson in particular, should be commended for their efforts and conviction that higher education should be localized. In reference to sending students for training in Zanzibar, Johnson remarked, "[such an endeavor is] full of dangers, scandals and expense" (Fauchelle 1983, 10).

C) Church Planting

In 1898 the UMCA founded its first school on the shores of Lake Malawi at Nkhota

Khota. It was not until ten years later, partly due to the strong Muslim influence along the lake, that the UMCA established its first church, St. Cyprian's Church, in the same town.

These church-planting efforts went full steam ahead until 1958, when at the Centennial Celebration of the UMCA Rev. Thorne made a report stating that there were only 35 priests serving some three hundred churches spread over a broad territory (Fauchelle 1983, 15). It is interesting to note that as far back as 1956 the UMCA has had a shortage of pastors. Ian Fauchelle notes that, "Thus it can be seen that at this period there was a real need for well trained leaders. There had been an awareness that the church was growing more rapidly than the ministers available and something had to be done. There was a need to train students to a university level" (Fauchelle 1983, 15).

D) Pastor Training

As stated in Chapter 2, in the early 1890's the UMCA⁽²²⁾ and the Anglican church began a long tradition of sending their most promising converts to their mission in Zanzibar for training (Banda 1982, 114), a practice criticized by the UMCA's most well known mission worker, Charles Johnson. So in 1899 Johnson founded the Peripatetic College for advanced teacher training. At this time his favorite mode of travel, the Chauncy Maples, was dry docked for rehabilitation, so Johnson would trek up and down the shores of Lake Malawi with his Peripatetic College students inspecting the mission's schools, giving instruction to his students at the same time (Fauchelle 1983, 9).

Johnson's Peripatetic College functioned for less than a year when the mission decided to construct St. Michael's Training College opposite Likoma Island on the eastern shore of Lake Malawi at Msomba (Anderson-Morshead 1955, 228). The college was only in place for one year before territorial control was handed over to the Portuguese, greatly complicating the operation of the school (Fauchelle 1983, 10).

(22)The heading UMCA has been maintained throughout this study, but in reality the name of the Church of England's sending agency, (or the Church of the Province of England) has twice been changed. First, the name was changed from UMCA to the Society for Propagation of the Gospel. Later it was again changed to its present day form, the United Society for the Propagation of the Gospel.

In 1902 the mission attempted a new and very unique tactic -- a training institute on a ship, the Chauncy Maples -- referred to in Bertram Barnes' book, Johnson of Nyasaland, as C. M. College. Not surprisingly, there were several complications -- primarily the problem of students becoming seasick. One of the students of C.M. College, Augustine Ambali, later gave this assessment of his time on board,

We could not educate there well, and the reason it is this that we are not seamen; the Lake it is very rough and there are motions every day. And there is no private place on the C.M. for our meditations and prayers, but too much noise of people and too much waves and rolling, rolling always; and we were ill very often because it is rough Lake. (Barnes 1933, 160)

In 1905 the Anglicans opened St. Andrews' Theological College on Likoma Island (Ross 1995, 15). Priesthood was a complex process which began at St. Andrews'. Students were first trained as teachers, taught in local schools, transferred to the Chauncy Maples, and then brought back to Likoma Island where they could be promoted from reader to deacon and eventually to the priesthood.

For reasons not completely clear, but most likely due to the complications of including the Chauncy Maples in their training scheme, the UMCA closed St. Andrews' in 1911. The institution was reopened in 1920 by Bishop Cathrew Fisher, and between 1922 and 1928 St. Andrews' produced its first fifteen students who would be ordained as priests (Fauchelle 1983, 12).

Training for the priesthood remained at St. Andrews' until 1954, when the more promising prospects began to be sent to St. John's Theological Seminary in Lusaka, Zambia (Ross 1995, 15). There were three reasons for this: 1) The Diocese divided in 1952, which left the Nyasaland Diocese isolated and responsible for training a fewer number of priests. 2) This smaller pool of churches meant that even less money would be coming in to the Diocese resulting in financial constraints. 3) The Diocese's decision to move the bishop's headquarters to Mponda Village (today referred to as Mpondas) meant that there were fewer instructors available to teach at St. Andrews'.

In the late 1960's the Anglican Church opened a seminary near Mangochi at Mponda Village. The school was only open long enough to graduate one session of priests, and then was closed (Nyanja 1999, interview).

In 1972 St. John's was closed, which acted as an incentive for the Anglicans to cooperate with the CCAP and the Churches of Christ in founding Zomba Theological College in 1979.

5.3.2.2 Free Church of Scotland

A) Pioneer Mission Work

Inspired by a plea written by David Livingstone to the FCS six months before his death, and persuaded by the persistence of James Stewart who wanted to begin a mission in Nyasaland as a memorial to Livingstone, the FCS entered Malawi in October, 1875 (Fauchelle 1983, 21). The missionaries settled at Cape Maclear because it had a suitable bay for their steamer, the *Ilala*, which had been carried over the rapids of the Shire River by 1,000 Africans. The expedition was led by Ed Young, who would be replaced exactly a year later by Dr. Stewart himself (Pauw 1980, 22). The new mission had three goals: 1) to develop trade along the lake so the mission could be self-supporting, 2) to teach the nationals how to read and write, and 3) to preach the Gospel (Pachai 1973, 88).

When James Stewart returned to Lovedale in 1878, and Robert Laws, who was a member of the original contingent led by Young, took over control of the mission, Laws immediately began looking for a site to relocate (Pauw 1980, 21). In 1881 the mission moved to Bandawe. Despite the success of the work in Bandawe, Laws once again was looking for a better location. Laws desired a location that would be conducive to education, medical work, and vocational training. In 1894, along with his colleague Elmslie, Laws chose to move to the mission's present location in Khondowe, with its spectacular view from 3,000 feet above the level of the lake. By 1897 Livingstonia mission was in full operation as the beginning of a new era of mission in northern Malawi (Fauchelle 1983, 24).

B) Vocational

Even though the FCS began its first school only a year after it entered Malawi in 1875, the mission did not really enter the paradigm of vocational mission until 1886. In the first eleven years of its operation at Livingstonia the FCS only opened three schools. But beginning

in 1887 the mission began to establish at least six schools a year. These numbers increased steadily until the First World War -- which John McCracken describes as a watershed year. In the ten years following WWI, 1914-1924, there was a steady decline in the number of schools operated by Livingstonia Mission. Prior to the war the mission controlled over 30% of the schools in Malawi. By 1924 that number had dropped to less than 16% (McCracken 1977, 221). Fauchelle points out that at the beginning of this period the Livingstonia Mission was considered the most prominent educational institution in northern Malawi, but ten years later, as indicated by the figures above, there was a marked decline in pupils, schools, and standards (Fauchelle 1983, 32).

Education as the paramount concern of mission was a paradigm that thrived at Livingstonia as long as Dr. Laws was at the helm. "Laws had succeeded in molding the educational policies of Livingstonia to his belief that one of the prime duties of the mission was to educate Africans to a level where Christians would be able to take a major role in the administration of their own country" (McCracken 1977, 232). In many ways this could be seen as an early emergence of the paradigm of leadership development. Laws envisioned building a university-level college that would attract students from Rhodesia and Tanzania. He had elaborate plans drawn up of large two-story educational buildings, and lobbied his project to the FCS's Foreign Missions Committee as the Overtoun College of the University of Livingstonia.

But two groups of people sabotaged Laws' hopes for an institution of higher learning: 1) First there was opposition from his younger colleagues, primarily Fraser who openly opposed him. Their concern was similar to that of many other missions -- they wanted to educate the masses, rather than selectively offering a higher level of education to just a few. 2) Also a financially constrained Foreign Missions Committee did not feel it was necessary to build a college on the same scale as a university in Scotland.

C) Church Planting

In the previous vocational paradigm Robert Laws could be characterized as a visionary and pioneer. Once again, this time in the church-planting phase, Laws can be awarded that same distinction. As early as 1893 Laws was advocating his vision of a United Presbyterian Church of Central Africa (McCracken 1977, 247). His desire was to unite the three Presbyterian

denominations of Malawi into a Central Africa Presbyterian Church (Pauw 1980, 239). It took a number of years to work out the details. Laws presented his proposal to the Blantyre mission in 1895. Hetherwick rejected them, but several years later, in 1903, he picked up on the idea and initiated meetings between Blantyre and Livingstonia on the matter (McCracken 1977, 247).

By this time Livingstonia had already formed their own presbytery, the Presbytery of North Livingstonia of the Presbyterian Church of Central Africa founded in 1899. The details of the above mentioned union were not ironed out until 1914, but then delayed again because of WWI, as well as attempts to bring the DRC in to the new synod (McCracken 1977, 247). As late as 1923 the DRC still showed signs of being reluctant to join with Blantyre and Livingstonia. These reservations are reflected in the following resolution passed by the Mission Council in 1923,

The Mission council learns with great interest of the approaching founding of the Presbyterian Church of Central Africa by the Blantyre and Livingstonia Missions. We accept the ideal of a Native Church of Central Africa. After mature discussions of the desirability of sharing in the founding and becoming part of such a church, we realise that we are not immediately ready to take such a weighty step. (Retief 1958, 154)

Rev. J.A. Retief and Rev. C.J.H. van Wyk of the DRC organized negotiations with Livingstonia and Blantyre. By 1924, the DRC was prepared to participate in the founding of the CCAP, which took place at the General Mission Conference held at Livingstonia Mission, under the Chairmanship of Dr. W.H. Murray (Retief 1958, 154).

The paradigm of church-planting grew steadily in the Livingstonia Presbytery⁽²³⁾ from 1902 through 1909. In 1902 the church only baptized 37 communicants. That figure increased to 572 by 1909. After 1909 those numbers began to decrease each year, and by 1913 the presbytery was baptizing approximately 110 communicants a year (McCracken 1977, 219). By 1930 the church had fully emerged from its pioneer roots to the paradigm of church-planting. By this date the church had established five formidable missions -- Bandawe, Ekwendeni,

⁽²³⁾The Livingstonia Presbytery was one of the three pioneer Presbyterian presbyteries in Malawi. In 1956, with the adoption of a new constitution of the CCAP, Livingstonia, along with Nkhoma and Blantyre, became Synods under a General Synod (Pauw 1980, 339). In 1924 a confederation of the three aforementioned presbyteries had been formed and called a Synod. But the three presbyteries were quite autonomous, and it was not until the revision of the constitution in 1956 that they were upgraded to full Synodical status.

Loudon, Karonga, and the Institution at Khondowe. At this time Livingstonia had thirty-one congregations with close to 20,000 members (McCracken 1977, 249).

This emphasis on church-planting was reinforced with the formation of the CCAP⁽²⁴⁾ in 1924. By 1932 there were thirty-five congregations in the Livingstonia Presbytery with a total of approximately twenty-five thousand members. The synod grew steadily, although a bit slowly until the mid-1970's when its membership stood near fifty thousand (Fauchelle 1983, 39).

D) Pastor Training

It should first be pointed out that shortly after his arrival in 1876, Robert Laws had visions for educational expansion that would have placed the pastors of Livingstonia synod far ahead of their counterparts in all the other denominations of Malawi. He had a desire to build a chain of secondary schools across the Northern Region of Malawi forty years before the first secondary school was ever established in the country. Laws also wanted to build a full university-level Christian college in Livingstonia sixty years before the first Christian college was actually established in Malawi. Then, in 1904, at the second Missionary Conference held in Blantyre, Dr. Laws, together with Donald Fraser, presented a paper that dealt with the controversial issue of the European missions supplying African churches with European pastors. Laws, once again missiologically much ahead of his time, felt that the task of the European missionary should be to train local pastors, and not to be directly involved with the running of the local churches. Laws also began campaigning for a union of the Livingstonia and Blantyre Presbyteries in 1893, long before the actual Synod of the Church of Central Africa

⁽²⁴⁾The long, and sometimes confusing name given to the Presbyterian church in Malawi, Church of Central Africa Presbyterian, can be attributed, among others, to a group of well known pioneer mission workers -- Robert Laws, Donald Fraser, David Scott, and Alexander Hetherwick. All four of these men influenced the name of the new denomination, and consequently the curious nomenclature. The first choice, and in hind sight probably the most logical, was "The Presbyterian Church in Africa." McCracken explains that Fraser did not like this because he wanted the church to be interdenominational and argued for "Presbyterian" to be dropped completely from its name. Meanwhile Hetherwick was insistent that the name reflect the primacy of it being an African church, "we mean it to be the Church of the land and the people" (McCracken 1977, 248). The end result is what the church is called today, the CCAP.

Presbyterian was actually formed in 1924 -- thirty-one years later.

Therefore it should not be surprising, that with one of the greatest mission visionaries of all time at the helm, Livingstonia mission was training pastors before most other churches had their missions established. Laws had become disillusioned with sending their brightest and best students to Lovedale in South Africa for training. It was expensive for the mission, and there was always the risk that the student may not return to the pastorate after their education. So in 1894 Laws' Overtoun Institute began training the mission's own theological students (Banda 1982, 114).

Much like the Anglican system, graduates of the Overtoun Institute had to first go into teaching. If they proved to be of worthy character they would then be considered for the pastorate. For a short time, 1934-1938, Overtoun only trained school teachers, but in when Rev. W. H. Watson was named principal in 1938 they once again began offering theological courses (Fauchelle 1983, 36).

Despite the inconvenience of the theological classes being relegated to the old post office building, in 1956 Overtoun began training pastors for the Church of Scotland as well. That year the first Malawian was named principal of the institute, Rev. S. K. Nkowane.

In the late 1950's the three synods of the CCAP began discussions on the establishment of a joint theological college. The proposal submitted by the Clerk of the General Synod to the CCAP recommended that the school be established at Nkhoma (Fauchelle 1983, 67). The first of these joint institutions, Khondowe, was located at Livingstonia, but was patronized only by the Blantyre and Livingstonia synods. Four years later, along with the two other Malawian CCAP synods, Livingstonia transferred their theological students to Nkhoma School of Theology (Ross 1995, 15).

5.3.2.3 The Established Church of Scotland

A) Pioneer Mission Work

A number of years prior to the CS's arrival in Malawi, David Livingstone had suggested the Shire Highlands as a suitable location for a mission. Henry Henderson and Dr. Macklin arrived in 1876 and established the Blantyre mission, along with the assistance of Laws and

Stewart from Livingstonia (Pauw 1980, 26).

The mission struggled for the first few years, especially with respect to the role it should play as administrator of the district. The most notable incident, and the one most detrimental to the progress of the station, has been referred to the *Blantyre Scandal*⁽²⁵⁾. The problems began in mid-1878 when a new director for the mission arrived from Scotland, Duff Macdonald. Macdonald allowed the men of the station to initiate and enforce policy for the district, though this decision was recognized later as an obvious mistake. John McCracken, author of Politics and Christianity in Malawi, 1875-1940, describes their administrative efforts as "melancholy clumsiness". McCracken sums up the *Blantyre Scandal* in one sad sentence,

In two month February-March 1879, an alleged murderer was executed with melancholy clumsiness, one man was repeatedly flogged for a crime which, it transpired later, he had not committed, while a second, convicted of having thrown away a box of tea he was employed to convey to Blantyre, was flogged with such appalling severity that he died later on the same day. (McCracken 1977, 65)

In 1881 David Scott was placed in charge of the station and made pioneer mission work his number-one goal. He remarked, "Our purpose we lay down as the foundation of all our work that we are building the Africa Church" (Pauw 1980, 27). Kenneth Ross characterizes Scott as a key and influential figure in the development of Blantyre mission and its future methodology (Ross 1995, 109). Scott and the mission were committed to the following types of pioneer mission work: 1) construction of a church on the mission, and 2) training national helpers.

The Pioneer Mission phase of the CS's ministry lasted for fifteen years, from 1876 to 1891. That year, 1891, marked the completion of two major projects for David Scott: 1) the dedication of the new church at Blantyre, and 2) the completion of his dictionary of the local language entitled Cyclopaedic Dictionary of the Mang'anja Language (Ross 1996, 143). Scott was proud of the new church and did not apologize for his attempts to construct in Africa a sanctuary that would have fit comfortably into any European setting,

(25) For a comprehensive analysis of the so-called "Blantyre Scandal" refer to A. C. Ross' Doctoral dissertation, "The Origins and Development of the Church of Scotland Mission, Blantyre, Nyasaland, 1875-1926."

God must like beauty or he wouldn't have made such a beautiful world. The inside of God's house ought to be beautiful too. Here in the heart of Africa, a Scotsman had made God's house a thing of beauty. I felt contentment. (Ross 1996, 144)

B) Vocational

1891 could be described as a watershed year for the CS as David Scott emphasized new growth and a new Africanization of the church, but Kenneth Ross actually places the beginning of the CS's vocational era four years prior,

Thus the year 1891 did not mark the beginning or ending of a stage in the growth of the Christian community, but the fourth year of an increasing movement. The impact of education on village society has already been noted. This spreading of literacy into the villages, both around Blantyre and Domase, and, to a lesser extent, around Chiradzulu, would seem to have been a vital factor in this [educational] movement. (Ross 1996, 148)

The CS's venture into the vocational phase of mission work was further solidified with the establishment of the Henry Henderson Institute in 1908. It was an industrial mission-type endeavor in the sense that it had a technical, commercial, medical, educational and theological school (Pauw 1980, 28).

The early emphasis of Blantyre Mission on primary education eventually gave way to pastor-training efforts. In 1911 the mission ordained its first two theological students (Fauchelle 1983, 48).

C) Church Planting

The CS entered the paradigm of church-planting in 1898, when Alexander Hetherwick took over leadership of the mission from David Scott and helped establish the Presbytery of Blantyre. 1898 was a watershed year for the CS in the sense that it not only marked the beginning of a new presbytery, but also the beginning of a new direction for the mission. Prior to Hetherwick being named head of the mission, David Scott felt it was important that the CS establish the church as an indigenous African church -- not as a European church in Africa. But this sentiment was not shared by the CS's Foreign Mission Committee, and his convictions may have contributed to the committee's decision to asking Scott to step down as head of the mission. When Scott was replaced by Hetherwick, the new director held fast to the following

directive from Scotland,

Two things must be postulated as essential: 1) our Church in Africa is to develop according to the constitution of the Church of Scotland, and 2) if there be no Kirk Session there can be no Presbytery. (Ross 1996, 169)

By 1914 the CS's church-planting efforts were in full motion. The Blantyre Presbytery now included twenty parishes and more than 6,000 full communicants. Ross credits David Scott with the CS's vision to grow the local village churches. Scott believed that the African church should have the freedom to develop on its own. Not many missionaries of that era shared Scott's sentiments, but one who did was Hetherwick, and so after the departure of Scott the Blantyre Presbytery was able to maintain a semblance of independence (Ross 1996, 174).

D) Pastor Training

As early as 1892 Blantyre Mission was training Africans to be deacons, but the mission was still heavily dependent on their fifteen European clergymen. In 1901 at the Nyasaland United Missionary Conference, despite protests by many of the expatriate workers, the mission made a commitment to train pastors for the indigenous churches. The NUMC adopted the following resolution, "The orderly development, the organization and establishment of a self-supporting and self-propagating native Church is a chief aim in our mission work" (Fauchelle 1983, 47). Actual training did not begin until 1906, when two Malawians were admitted into a four-year course at the mission.

These two men, Thomas Cheonga and Steven Kundecha, were not ordained until 1911. The processes to ordination had been too slow and extremely inadequate. By this date one of the Blantyre missionaries, R. H. Napier, estimated that there were over 300 "volunteer" pastors who had no formal training filling in at various church and prayers houses that had been planted by the mission (Fauchelle 1983, 49).

In 1909 Blantyre's education system for pastor training was upgraded with the opening of Henry Henderson Institute (HHI). However, typical of mission methodology of the day, the institute's primary function and purpose was to produce grade-school teachers. As a result very few pastors were produced by HHI in its early years. By 1926, after almost fifty years of existence, Blantyre Mission had ordained only six Malawian pastors.

After 1926 the mission would begin producing more and more pastors -- usually five or six a year. In 1940 the pastor's training arm of the institute was moved to Mulanje Mission. In the late 1940's the future and eventually famous General Secretary of the Blantyre Synod, Jonathan Sangaya, was a student at Mulanje (Ncozana 1999, 23).

In 1958 Blantyre joined Livingstonia, the first of several unified theological training endeavors of the three Malawian synods. Due primarily to their Scottish theological roots, these two synods remained compatriots during the two splits with Nkhoma in 1974 and 1980, before settling permanently at Zomba in 1988 (Ross 1995, Church & University).

5.3.2.4 Dutch Reformed Church in South Africa

A) Pioneer Mission Work

The DRC began its work in Malawi in 1888 under the guidance of Rev. Andrew C. Murray. Together with Rev. Theunis C. Vlok, Murray established the first DRC station at Mvera in 1889. The first work of the mission was to 1) start a mission school, 2) begin holding Sunday services at the mission⁽²⁶⁾, 3) establish relationships with surrounding villages, and 4) initiate small-scale medical work (Pauw 1980, 67ff).

Pioneering work continued for many years as the DRC began medical work, industrial training, and women's ministries, but with the formation of the Council of Congregations in 1903 by Rev. du Plessis, the DRC entered a new phase of mission.⁽²⁷⁾

B) Vocational

Pauw says that one of the early lessons that the DRC learned from the other missions already established in Malawi was the importance of primary education (Pauw 1980, 151).

⁽²⁶⁾ The local people were not accustomed to the western days of the week, so Pauw notes that every Sunday the missionaries would fly a white flag from the highest tree at the station to notify the people that it was the Sabbath (Pauw 1980, 67).

⁽²⁷⁾ For a comprehensive account of the DRC's pioneer work in Malawi refer to C.M. Pauw's 1980 Doctoral dissertation, "Mission and Church in Malawi, The History of the Nkhoma Synod of the Church of Central Africa, Presbyterian 1889-1962," pages 44-145.

The DRC opened its first school in Mvera with just 22 pupils in early 1890. Six months later, July 1890, they opened a second school on the lakeshore at Ndindi. Within seven years there were at least four other schools around the Mvera mission, whose school was now catering to over 400 students.

The DRC's stress on elementary education would be a significant part of its ministry for many years to come. Within a short time the mission had developed a widespread system of elementary education. Many years later, in 1931, A.C. Murray stated, "What the church is today in Nyasaland is due to the village schools" (Pauw 1980, 155).

Pauw outlines the objectives of the church's emphasis on primary education as follows⁽²⁸⁾:

It made for a system of decentralization in education, enabling the entire population to have a school within reach: its aim was to evangelise, but not to detribalise through imposing Western civilization on people removed from home, therefore education took place in a person's home environment and cultural milieu; the important principle of making use of a "native agency" could thus effectively be applied and in this way the ideal of a self-governing, self-supporting and self-extending Church could be more easily achieved as the village school teacher of today was to become through a series of further training courses the Church leader of tomorrow. (Pauw 1980, 155)

In addition to their own schools the DRC took over the FCS school in Kasungu and soon had over one thousand village schools in its territories (Lange 1973, 40). Growth of the DRC's education network expanded significantly between 1910 and 1916. In 1910 the mission operated just over 300 schools, and by 1916 those numbers had more than doubled to 738 (Pauw 1980, 250).

C) Church Planting

The DRC entered Malawi in 1888, and within two years had started churches on all four of its new mission stations. By 1900 the church at Mvera had grown to 233 communicants;

⁽²⁸⁾Although alluded to in this statement, the DRC's vision for elementary education did not immediately translate to a similar vision for higher Christian education. In a way the early DRC mission workers perceived that higher education could be detrimental to the work of the mission, "The danger the DRCM saw in such a highly sophisticated education was that it would be self-destructive in the sense that highly qualified people would not be retained for the services of the Church and Mission" (Pauw 1980, 153).

Kongwe had 32, Nkhoma 31, and Livlezi 92 (Pauw 1980, 238). Despite this growth, the DRC did not fully enter the paradigm of Church Planting until 1903. In that year the DRC formed The Council of Congregations -- what many would consider to be a presbytery. Later, in November of 1903, this Council of Congregations was made distinct from the work of the mission. The DRC's Cape Synod formed a General Mission Committee that the work of their missionaries in Malawi were accountable to, rather than to the Council of Congregations⁽²⁹⁾.

1903 was the starting point for the DRC's entrance into the paradigm of church-planting, not only because of the ecclesiastical structures that were initiated that year, but also because of the resulting phenomenal church growth. When the Council of Congregations was formed in 1903 there were only 606 members in the DRC churches. The church would increase in size by over 20% annually, and by 1917 there were over 8,000 communicants (Pauw 1980, 249). This incredible growth came to a halt in 1917 due to the drain on African and Western manpower during WWI. Church membership stagnated at about a 2% annually for the next six years. After recovering from the slump attributed to WWI, growth would stabilize at 5.2% per annum (Pauw 1980, 284).

The pinnacle of the DRC's Church Planting paradigm was its contribution to the formation of the Church of Central Africa Presbyterian in 1924 -- an event that Pauw describes as, "one of the more spectacular chapters in the history of the Church of Africa" (Pauw 1980, 265). However, it cannot be overstated that the DRC's decision to join the CCAP was extremely cautious and deliberate. One of the primary causes for the DRC's trepidation was their fear that the liberal teachings of the Scottish missionaries would infiltrate the CCAP. The Nkhoma presbytery attempted to solidify their doctrinal positions by incorporating a Statement of Faith in the the Terms of Union that was approved by the presbyteries of Blantyre and Livingstonia (1980, 275). The Nkhoma Presbytery also included an amendment to the Terms of the Union that gave them privilege to withdraw from the union if they felt that their membership was not advantageous to the mission or the church. Most felt that the advantages of joining with Blantyre and Livingstonia far outweighed the disadvantages. J.A. Retief also

(29)The DRC had been supported by the Ministers' Mission Union (MMU), but in 1903 the newly created General Mission Committee of the Cape D.R.C. Synod took over its work. Prior to that the mission work was accountable to a "Home Committee" (Fauchelle 1983, 59).

pointed out that the Nkhoma Presbytery's conservative presence would help counterbalance the liberal theology of the Scotts and would be, "a positive influence towards such matters as promotion of evangelism and emphasizing spirituality" (Pauw 1980, 281).

D) Pastor Training

The establishment of proper pastor-training schools was slow in coming for almost every denomination that entered Malawi, but this road proved even longer and rockier for the DRC than for most others.

The first DRC teacher/evangelist training school was established at Mvera in 1902, by Rev. C.H. Murray. The curriculum was designed so that it could produce teachers in two years, and prospective pastors could stay for a third year of theological training (Pauw 1980, 156).

In 1913, under the supervision of J.S. Murray a separate evangelists school was opened at Mvera (Pauw 1980, 308). A year later the school was moved to the new mission headquarters at Nkhoma, but it would not be until ten years later, 1924, before the first of these Malawian pastors would be ordained for the ministry (Fauchelle 1983, 62).

It is of special interest to this research to take note that very early in the establishment of the mission A.C. Murray realized the great need for a school to train national pastors. His vision was for an institution that would train future leaders and pastors at the highest level.

He stressed that the future leaders of the church must also be men of strong spiritual character and intellect as they would have to face in their communities all types of problems -- spiritual problems, community problems, theological problems, problems in connection with other denominations such as Sects and Roman Catholicism, problems with worldly minded and irreligious Europeans, with pagan headmen and pagan habits and customs. (Fauchelle 1983, 60)

Dr. William Murray and his colleagues felt it was critical that the mission produce African pastors before the formation of an African church.

In 1924 a class was started for their training, the course to last for a year. Dr. Murray himself took the class, and, when they were ordained in 1935, he felt that he had reached one of the great ideals of his life. These evangelists had already had a two years' training so that the Native preachers had now had a three years' theological course, which was later increased to four years. (Retief 1958, 148)

Whether the Nkhoma School of Theology ever lived up to the aspirations of Murray and Murray is not certain. Instead, what has become a historic problem related to pastor-training

are the low salaries of the clergy, even when compared to elementary school teachers. As far back as 1959 there has been a rift between the teachers and pastors at the mission. There was discontent among the pastors because the teachers were being paid higher salaries. At the same time the teachers had become critical of the pastors for their incompetence in English. The mission was caught somewhat in the middle. They would have liked many of the trained teachers to go into the pastorate, but due to the discrepancy in salary very few were willing to change professions (Pauw 1980, 301).

Surprisingly, it was the teachers who first lashed out at the pastors. In the late 1950's the Nkhoma Synod Teachers' Association openly criticized the Nkhoma pastors for their low standard of education, accused them of cowing to the missionaries, and complained that the synod was being run by a hovel of old men (Pauw 1980, 301). What effect these criticisms had on the standard of education at Nkhoma Theological College is not certain, but around that same time the Nkhoma Synod was also being influenced by two other sources regarding the upgrading of theological education. In 1950 Bishop Stephen Neill visited East Africa and made the recommendation for a joint theological college. Three years later Dr. Norman Goodall and Rev. Eric Nielsen of the International Missionary Council emphasized the need for higher levels of theological education in their report as well (Pauw 1980, 310).

In March of 1958 the Standing Committee of the Livingstonia Synod discussed the location of a joint college and made recommendation that it be founded at Nkhoma or Lilongwe, which at that time was the proposed new capital.

It was suggested that a new theological college be built at or near Lilongwe which was a big and growing township with easy communications. Lilongwe also appealed to the Committee because it felt that urbanization had been taking place there and it had been neglected by the missions because of their mainly rural positions. It was also felt that an urban setting was more suitable for ministerial training even for rural ministers. Finally, it was felt that a full theological college of the Reformed faith could be established there and this would attract students from all recognized denominations. (Fauchelle 1983, 67)

Prior to the establishment of this college, Nkhoma had decided not to send its prospective pastors to Khondowe, the joint theological school set up at Livingstonia by the Blantyre and Livingstonia synods. Despite their earlier decision not to support Khondowe, in 1963, all three Malawian synods agreed to send their ministers to Nkhoma's seminary in the Central Region, Nkhoma Theological College.

This union lasted almost 10 years before a rift in 1974 between the synods caused Blantyre and Livingstonia to start their own seminary in Blantyre, Kapeni Theological College. By the late 1970's Nkhoma was once again cooperating with the CCAP General Synod in the establishment of the Zomba Theological College.

With the opening of ZTC in 1977, the Nkhoma Synod closed its pastor training school and sent its prospective ministers to Zomba. This transition proved not to be as smooth as hoped. Within a year Nkhoma withdrew their pastors and reopened Nkhoma Theological School, which it operated until 1983. In 1983 the theological school was upgraded to a four-year course. It would be almost nine years later, in 1988, before Nkhoma would again send its pastors to Zomba, and once again close its own institution (interview, Dr. H. van Deventer, Principal, NIFCOTT, Nkhoma Mission, Lilongwe District, 2000).

Seven years later, in August of 1993, Nkhoma once again opened a pastor's training school at Nkhoma -- this time as a continuation of the studies of pastors who had finished at Zomba. The Nkhoma Institute for Continued Theological Training (NIFCOTT) was founded by long-time DRC appointment to the mission from South Africa, Dr. H. van Deventer. The purpose of the school was to give the pastors one year of church polity, practical theology, and concentrated Reformed/Presbyterian doctrine prior to their ordination.

5.3.2.5 Zambezi Industrial Mission (and other ventures of Joseph Booth)

A) Pioneer Mission Work

The ZIM was established by Joseph Booth, who entered the country with his wife, Mary Jane, and young daughter, Emily, in 1892. Booth was determined to establish a self-supporting mission, but very early on he outlined the following objectives of the mission: 1) to find favorable conditions for putting into practice a self-supporting mission, 2) to begin work in unevangelized areas, and 3) to establish a central station in a safe (malaria-free) location (Langworthy 1996, 34).

Booth actually did very little evangelism in unreached villages, but did manage to establish a mission base in close proximity to the Blantyre mission -- much to the chagrin of Alexander Hetherwick, superintendent of the CS's mission. Harry Langworthy, author of

The Life of Joseph Booth, actually places the blame for this conflict on the Europeans at Blantyre Mission. Booth had appealed to Hetherwick for assistance in establishing his work, but when Hetherwick and his fellow CS missionaries ignored his requests Booth found it necessary for simple reasons of survival to plant himself quite close to their station (1996, 54).

Booth's pioneering efforts and allegiance would soon move from ZIM to NIM, then to the Seventh Day Baptist, the Watch Tower Society, the Watch Tower Seventh Day Baptist Movement, and then back to the Seventh Day Baptist. Almost all of these affiliations were in a pioneering capacity -- Booth initiating efforts for these missions to establish work in Malawi. These endeavors ended in 1911 when Booth began working with the North Nyasa Churches.

B) Vocational

ZIM was the first to initiate industrial mission work in Malawi. Joseph Booth founded the work in 1892 within a mile or two of the Blantyre mission. Amazingly, Booth went on to found three other industrial missions in less than seven years. In 1893 he contributed to the establishment of the Nyasa Industrial Mission in 1893 at Likubula, the Baptist Industrial Mission in Ntcheu in 1895 (Pauw 1980, 32), and the Plainsfield Mission in Thoylo in 1900. All along Booth imagined that these industrial missions would not only train the nationals to become effective entrepreneurs, but also to act as a source of income as a return on investment for his backers in the United Kingdom. Neither of these hopes were ever realized, and it is questionable whether or not these vocational schools were ever actually functional.

C) Church Planting

Booth never did establish churches in the short time that he was with ZIM, but upon leaving the mission he helped introduce several new churches to Malawi -- including the Seventh Day Baptist Church in 1898, the Seventh Day Adventist in 1902, the Watch Tower in 1909 and the North Nyasa Church. Membership in these churches was significant. Figures vary between

5,000 and 16,000 in these various denominations⁽³⁰⁾ (Langworthy 1996, 243).

D) Pastor Training

ZIM can be indirectly linked to the present day work of the Seventh Day Baptists, but only in the sense that Joseph Booth was responsible for initiating the work of both missions in Malawi. In 1898 Booth traveled to the United States where he would spend a great amount of time and effort persuading the American Seventh Day Baptists to sponsor the establishment of an industrial mission in Malawi. Booth was moderately successful in his fund raising efforts and returned to Malawi in mid-1899 to establish the Seventh Day Baptist denomination of Malawi. As in the past, his reception by the Blantyre missionaries and the local Europeans can at best be described as sour. The mission complained that once again Booth was planting his work too close to theirs, and the Central African Times openly expressed their wish that the British Commissioner not grant Booth land. The newspaper went on to criticize the general concept of industrial missions and the idea that a church can at the same time be involved in both agriculture and spiritual ministry (Langworthy 1996, 119).

It should be pointed out that Booth's intentions to actually establish an industrial mission are suspect. He could barely afford the cost of travel back to the protectorate, and within a matter of days after his return he was out moving from village to village cajoling the chiefs and headmen to sign a petition that he said he was going to send to the Queen. Details of this petition are outlined in Langworthy's biography of Booth, Africa for the African, The Life of Joseph Booth, therefore it will suffice to state here that the petition was sufficiently provocative to merit a warrant for his arrest and deportation from the protectorate⁽³¹⁾.

(30) In some cases church membership figures varied with the name of the denomination. At times Langworthy notes that the pastors were quite keen to move their congregation's alliance from one church to the next, usually due to financial incentives offered by the newer denomination.

(31) Several unsuccessful attempts were made to arrest Booth. He ultimately attempted to flee Nyasaland, taking with him a number of his African followers. It has not been confirmed whether or not Booth actually ever made it out of Malawi. He thought he had crossed over into Mozambique, but the borders were quite indistinct at that time. As a result some historians believe that Booth actually took refuge in villages around present day Namatete, and never did enter Mozambique (Langworthy 1996).

Booth was allowed to return to Malawi in 1900, at which time he set about establishing the long awaited Seventh Day Adventist industrial mission. He was leery of dealing with protectorate officials in the purchasing of land -- instead he chose to buy an existing farm from Werth, a German plantation owner. This coffee plantation at Thyolo in the Shire Highlands would soon become Booth's Plainfield Mission.

Important to note here was Booth's immediate vision for a pastors-training school. Although he had no church and no pastors, two of the first nationals he employed were hired for the purpose of training ministers. Today the Seventh Day Baptists still operate two theological training schools in Malawi. They both require a minimum of a JCE for admission.

5.3.3 The Emerging Dimension of Leadership Development

In previous chapters what has been referred to as the *emerging* paradigm of leadership development is the level of Christian education above and beyond the pastor-training level. A level of education that trains leaders, not just clergymen -- between which exists significant difference. Preparing a prospective pastor for ordination does not necessarily mean that one has been equipped to be a leader. Leaders are people of vision, industriousness, and initiative who have been given a holistic education enabling them to move freely and effectively between the secular world and that of the church.

The need of another level of Christian education is evidenced in the level of education being offered at the seminaries in Malawi. In most cases pastor-training schools are designed to prepare men for the ministry whose level of education is quite minimal -- usually JCE level, or often much lower. Consequently it is difficult to effectively communicate significant theological doctrine. As pointed out in the sections above, both A.C. Murray and Robert Laws, some of the earliest and greatest missionaries to Malawi, recognized the need as early as the turn of the century for institutions that could produce leaders, not just pastors.

The fifth dimension of mission methodology, leadership development, is also the result of the church realizing that all other facets of Malawian society are being educated at a much higher level. The chasm between secularly-trained leaders and church-trained leaders was magnified after the establishment of the first university in Malawi in the 1960's. Historically the

response to this problem was for mission organizations and church denominations to select a few promising national pastors and send them overseas for theological training. But as discussed earlier, this practice soon proved to be costly and sometimes counterproductive.

It should be further noted that leadership development in this context does not mean simply training pastors and then placing them in charge of a dozen or more churches. This mode of church management is a remnant of the British colonial era when the European missionary was responsible for supervising all the churches in a parish. In the absence of trained pastors the missionary was looked to for leadership and direction. In the post-colonial era many churches have retained this mode of church management, which has resulted in two significant problems: 1) A reverend trained exclusively for the pastorate is not necessarily a competent leader. 2) Perhaps the greatest danger with placing one reverend over a dozen or more prayer houses is the risk of creating a regimen of mini-popes. Humility would be a tremendous challenge for an individual who is greeted like royalty when he arrives at a prayer house. A CCAP pastor, for example, is typically only able to visit a prayer house two or three times a year. Thus it becomes an important occasion when the reverend is present for worship, and at the same time a dangerous tendency to over-exult his presence.

There is not an easy solution to this problem, but the following chapter will offer a model for leadership development that can better equip church and mission for the *future*. Indeed, the emphasis must be on the future. There is probably not a single mission-related book in print that does not acknowledge faults with mission in the past. But the church needs to learn from these shortcomings and transform them into lessons for the future. As stated in Chapter 1, church growth is booming on the continent, so the question is a simple one -- will church and mission step up and make the sacrifices necessary to meet challenges of the future? In a book by Gottfried Osei-Mensah addressing the vacuousness of Christian leadership in Africa, he quotes from Dr. Tite Tienou, the chairman of ACTEA, who says,

One of the major crises facing African Christianity today is in the area of leadership. Most people recognize that the phenomenal numerical growth of the Christian faith in the continent only compounds the problem. (Osei-Mensah 1990, vi)

In conclusion it should be emphasized that this emerging paradigm of leadership development is a result of the church recognizing the need to develop means for educating their

leaders at the highest level on African soil. As demonstrated by empirical research, 84% of Christians in leadership positions do not feel that the churches and missions are training their leaders at an adequate level. 94% (4.2.2.15) of them have stated that they believe that higher Christian education is "extremely important" to the survival of the church in Africa. Unfortunately, change takes time. Despite these strong convictions only 38% (4.2.2.17) of the Christian organizations in Malawi are willing to finance the education of their leaders at the Masters level or above -- even if was available locally. There are still many mission organizations that feel it is not necessary to train their local leaders at the same level as the missionaries they are replacing. A very prominent mission organization -- the largest interdenominational mission in Africa -- even states in their promotional literature, "The term 'Bible College' is used to indicate schools which train pastors at the high school level, and 'Seminary' designates institutions that train pastors who hold a high school diploma."⁽³²⁾ It is quite baffling how mission organizations can justify this double standard -- one educational requirement for the expatriate and another standard for their national workers. It is impossible for mission work to advance beyond the educational level of its leadership; therefore, the church in Africa is destined to flounder until this paradigm of leadership development is made paramount in two respects: 1) It must be paramount in the sense that leadership development needs to be the number-one priority of mission. Priority does not mean primacy. It was discussed at length in Chapter 3 that all modes of mission are of equal importance, but if priority is not afforded to leadership development then all other dimensions of mission will suffer. 2) It must be paramount in respect to the order in which mission is traditionally initiated in Africa. As demonstrated in the summary of historical research in the chapter, the church has traditionally begun its work at the grass-roots level and then slowly worked its way up. Mission is no longer handcuffed to the archaic patterns of mission development that has stunted the growth of the church in the past. There is a new freedom to approach mission from new perspectives. The most important new perspective of mission is that of leadership development -- the need to first develop national leaders must be recognized as paramount.

⁽³²⁾SIM promotional literature: formerly known as Sudan Interior Mission, more recently referred to as Society for International Ministries.

5.3.4 Church, Mission and the Emerging Paradigm of Leadership Development

Below is a brief overview of the few missions and churches in Malawi that have entered, albeit in varying degrees, the emerging paradigm of leadership development.

5.3.4.1 African Bible College

ABC is four-year program for post secondary-school graduates that grants a Bachelor of Arts Degree in Biblical Studies. ABC opened in Lilongwe in 1991, and at its first three graduations (1995 - 1997) granted its degree as an extension of its college in Liberia⁽³³⁾. In 1998 the college was given permission by the Department of Human Resource Management and Development (a division of the Office of the President and Cabinet) to grant degrees. The college is interdenominational, but is funded primarily by the evangelical branch of the Presbyterian church in the United States, the Presbyterian Church in America (PCA). Consequently the instruction at the college has both a conservative and Reformed slant to its theology.

Present enrollment is approximately 160 -- about one third of those are women. The curriculum covers a broad spectrum of General Education courses, (e.g. World History, English Literature, Journalism, Speech Communication, Computer Science, etc.), as well as a comprehensive study of various books of the Bible, and selected theological courses. Most of the General Education courses are covered during the first two years, and the last two years the curriculum places more emphasis on Bible and Theology. The only degree the college grants is a B.A. in Biblical Studies, but the institution also offers minors (elective studies) in Communication and Christian Education.

⁽³³⁾In 1998 the government's Department of Human Resource Management and Development gave official recognition to the degree being awarded at ABC. Prior to 1998 the institution was granting its degree as an extension of its original college in Liberia. ABC was founded in Liberia in 1976, and was accredited by the Liberian government's Ministry of Education in 1983. (Department of HRM&D letter of recognition is in Appendix G).

5.3.4.2 Assemblies of God School of Theology

The school's three-year diploma program is designed primarily to produce pastors for the Assemblies of God Church. All courses are taught in Chichewa. There are currently approximately 120 students enrolled in the diploma course.

In 1995 the School of Theology added an English correspondence course through which they can award Bachelor Degrees. The degree is issued from the International Correspondence Institute University in Irving, Texas. At present there are approximately 60 students in this program. It is a three-year program. All curriculum comes from the correspondence centre in the United States, but the students are instructed in a traditional classroom setting.

5.3.4.3 Baptist Bible School

Few missions in Malawi needed to up-grade their training program more than the Baptist Convention in Malawi. Until 1994 their pastor-training school in Lilongwe was still admitting students with less than a Standard 8 education, and all courses were being taught in Chichewa. The more promising students had to be sent to Baptist seminaries in Zimbabwe, Zambia, and in some cases to the United States.

In 1995 a portion of the school was up-graded to post-MSCE level and renamed the Baptist Seminary of Malawi. Prospective students must now complete secondary school and pass the MSCE with at least two credits. At present there are eleven students enrolled in the diploma-level program, and another 28 in the certificate-level stream.

5.3.4.4 Nkhoma Institute for Continued Theological Training

As mentioned earlier, in August 1993, Nkhoma opened NIFCOTT. The school was originally designed as a nine-month continuation course for pastors who had completed their studies at Zomba. NIFCOTT was founded by Dr. H. van Deventer to give the Nkhoma ministers additional instruction in church polity, practical theology, Reformed doctrine, and Presbyterian theology prior to their ordination. Due to the present shortage of pastors, (to date there are approximately 30 Nkhoma Synod congregations without ministers), the course has recently been shortened to six months. In a recent development, as of May 1999, NIFCOTT and

the Nkhoma Synod has agreed to open their institution to selected graduates of ABC in an effort to meet the need for more pastors.

5.3.4.5 Zomba Theological College

Zomba Theological College⁽³⁴⁾ trains ministers for all five CCAP synods, as well as for the Anglican Church and the Churches of Christ, (a Reformed denomination based out of the United States). The college offers a three-year Diploma in Theology accredited through the University of Malawi, and a two-year program for what are described as “mature” students. There are approximately 45 students in each program (Ross 1995, 16). The curriculum at ZTC is primarily designed to prepare men for the pastorate. Courses include Bible surveys, theology, and religious studies.

As recently as 1995, graduates of ZTC have become eligible to apply for entrance to the University of Malawi's Department of Theology and Religious Studies' Bachelor of Arts (Theology) program. If accepted they enter the university as a third-year student, leaving them two years of study at the university. ZTC is also in the process of phasing in a four-year degree program in conjunction with the University of Malawi's Chancellor College.

⁽³⁴⁾ For a comprehensive history of ZTC see Appendix H, where there is copy of Fauchelles' history of the college.

CHAPTER 6

A NEW MODEL FOR MISSION METHOD IN AFRICA

6.1 NEW MODEL FOR MISSION IN AFRICA

This chapter will not only summarize the contents of this paper, but will also utilize the findings and research of this study for the purpose of developing a new model for mission in Africa. It will be demonstrated in this chapter that such a model must incorporate four critically *interdependent* elements -- mission, church, theology, and leadership development. All four of these components are essential to mission being consistent with Scripture, and all four of these components are essential to mission in Africa being effective and maintaining that effectiveness in the future. Indeed, mission in Africa stands at the foot of a great mountain of opportunity. The pioneers of mission have guided the church to the base of this mountain; now it becomes the responsibility of the church in Africa to decide if it will accept the great challenge ahead or buckle under its weight -- succumbing to forces that attack from every side -- Islam, the African Independent Churches, the Jehovah Witnesses, and a new neo-materialistic culture. The development of the

African church in the next century is indeed a monumental assignment that demands a radical shift away from the traditional perception of mission. Elizabeth Isichei attempts to shock the church out of their malaise by bringing the task into perspective:

While every day in the West, roughly 7500 people in effect stop being Christians, every day in Africa roughly double that number become Christians. The expansion of Christianity in twentieth-century Africa has been so dramatic that it has been called 'the fourth great age of Christian expansion.' According to much quoted statistics, there were 10 million African Christians in 1900, 143 million in 1970, and there will be 393 million the year 2000, which would mean that 1 in 5 of all Christians would be African. (Isichei 1996, 1)

So the question will be asked, "Where do we begin?" The answer was cited at the beginning of this chapter -- the solution lies in the interrelational working of mission, church, theology, and leadership development. Pieter Theron, in an article titled "Theological Training for Social Transformation in Africa" confirms the thesis of this study -- explaining that the four components outlined above are not only interrelated but also interdependent. In four precise and dynamic sentences Theron -- while admitting dependence on Russel and Bosch -- wonderfully sums up this treatise;

Theological education must equip and empower the people of God to fulfill their mission. This mission requires of God's people, the church, to participate in God's mission, the *missio Dei*. God's mission is God's sending and liberating work in Jesus Christ aimed at the redemption of humanity and the restoration of all creation. It is God's self-revelation as the One who loves the world, God's involvement in and with the world, the nature and activity of God, which embraces both the church and the world. (Theron, *Missionalia*, 1995, 45)

This is the thesis of this final chapter. The conclusion is that theology and church are impotent without mission, and all three of these are ineffective without capable leaders. As unique as this methodology may sound, it is actually a return to the very roots of Christianity in Africa. In essence it is a return to the convictions of David Livingstone himself -- a truth as clear and real today as it was a century and a half ago when Livingstone entered the continent -- "Africa can only be won for Christ by extensive use of the African himself" (Pauw 1980, 220).

6.1.1 Elements of a Reformation of Mission

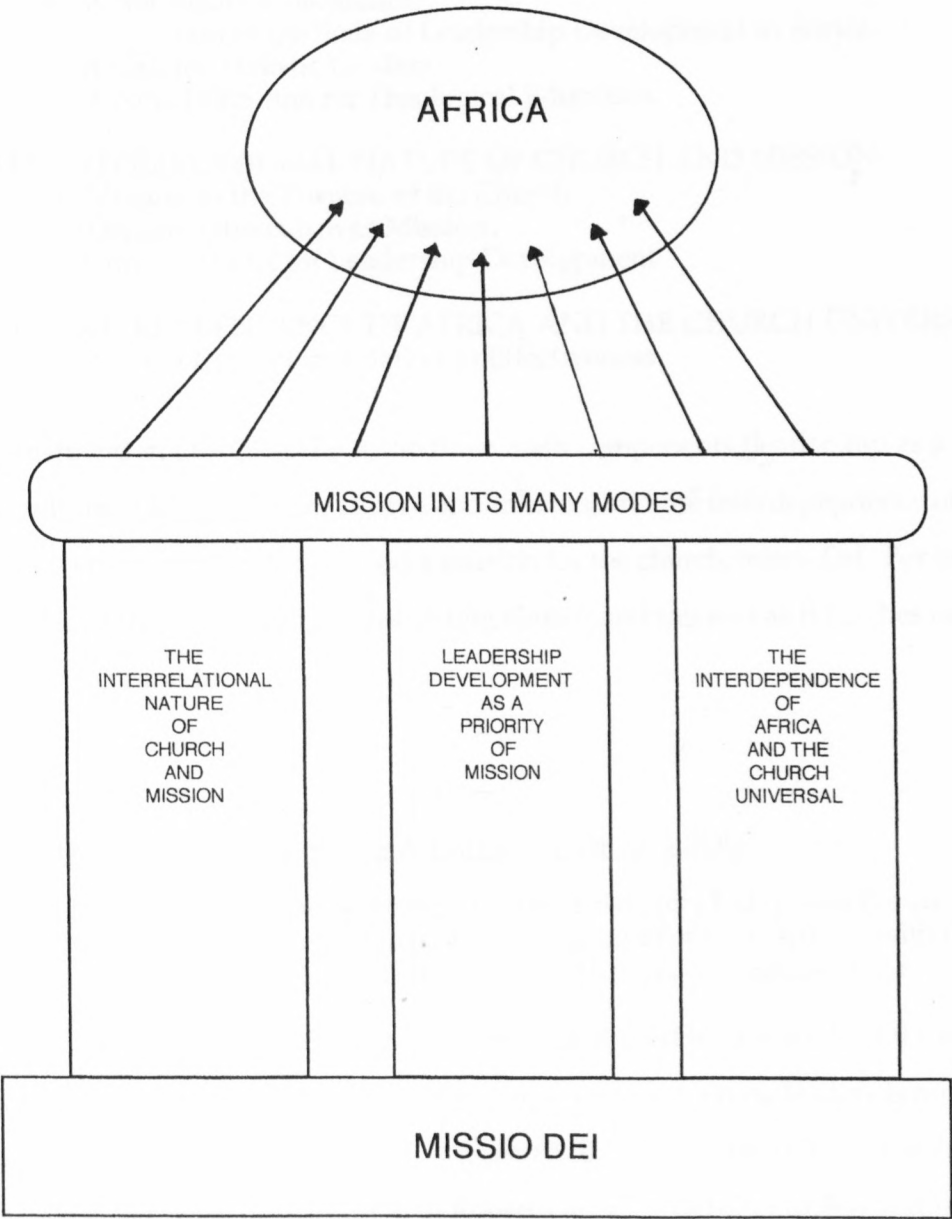
This chapter is an important conclusion to the statement made in the title of this paper, "Reformation of Mission: Reversing Mission Trends in Africa." This title is intended to imply

that it is critical that the church in Africa recognize how imperative it is for mission to be approached from a new perspective. This reformation of mission must manifest itself in three areas if church and mission is to maintain its effectiveness in Africa. 1) First, reformation needs to take place in the development of leadership for the church. Historical data will be used to illustrate the need for a reversing of traditional mission trends, and to incorporate a new approach to mission methodology. Among other things the church needs to break free from a Western-Eurocentric world-view, which maintains that the African does not need the same level of education on the continent as the rest of the world. 2) Second, reformation needs to take place in the church's perception of itself and its role in mission. Missiological findings will be used to illustrate the interrelational character of mission and church. No longer mission for the church, but church for mission. Activities such as worship, church-planting, and social involvement must be superseded by a priority of more permanent consequence -- discipleship making -- the production of capable leaders to manage the booming growth of the church in Africa. 3) The third area that needs to be addressed is the interdependent nature of mission in Africa and the universal church. As the African church enters the 21st century a careful evaluation must be made of how to effectively incorporate international manpower and resources. Simultaneously, a new appreciation must be developed of the contributions that the church in Africa is making to the rest of the world.

On the following page is a diagram illustrating how these three statutes work together to support church and mission as it ministers in Africa -- 1) the prioritization of leadership development, 2) a new understanding of the interrelational character of church and mission, and 3) the interdependence of the church in Africa and the West. These three components, founded on the grace of God and His mission (*missio Dei*), act as pillars of support for church and mission as it represents and promotes the grace of God in its many modes to the continent [DIAGRAM 6.A].

The components of this model can be outlined as follows:

MODEL FOR MISSION IN AFRICA



1. LEADERSHIP DEVELOPMENT AS A PRIORITY OF MISSION
 - a. An Axio-Shift in Mission Methodology
 - b. A Reformation of Mission
 - c. Evaluation of the State of Leadership Development in Africa
 - d. A Call for Holistic Leaders
 - e. A New Definition for Theological Education
2. THE INTERRELATIONAL NATURE OF CHURCH AND MISSION
 - a. Mission as the Purpose of the Church
 - b. Denominationalism as Mission
 - c. Christ's Model for Leadership Development
3. THE INTERDEPENDENCE OF AFRICA AND THE CHURCH UNIVERSAL
 - a. Point of Contact in Relation to Effectiveness

As illustrated in DIAGRAM 6.A the three main components (leadership as a priority of mission, the interrelational nature of church and mission, and the interdependence of African and church universal) are founded on God's mission for the church, *missio Dei*. For mission in the African context they act as pillars, upholding church and mission as it reaches out to the continent in its many modes.

6.2 LEADERSHIP DEVELOPMENT AS A PRIORITY OF MISSION

One of the major crises facing African Christianity today is in the area of leadership. The phenomenal numerical growth of the Christian faith in the continent only compounds the problem⁽¹⁾. (Osei-Mensah 1990, vi)

The first pillar of the model for mission being proposed by this study is the element of leadership development. As discussed in preceding chapters, training leaders is not necessarily a new missiological phenomenon. Historical research illuminated the unfortunate fact that seldom, (maybe never, with the exception of Robert Laws), have the churches and missions in Malawi made leadership development a priority. The following section will explain not only why leadership development needs to take precedence over other forms of mission, especially modes of mission where non-African personnel are involved, but also how to effectively

(1) This statement was made by Dr. Tite Tienou, who was the Chairman of ACTEA at the time Osei-Mensah's book was published in 1990.

implement this model.

6.2.1 An Axio-Shift in Mission Methodology

The study in Chapter 5 which examined the five dimensions of mission demonstrates that the core problem with mission methodology in Africa is that the entire process needs to be reversed -- what Joel Baker has described as an *axio shift* in mission (Baker 1996, seminar). Historically it was inevitable that the first four approaches to mission develop in the pattern that they did. For example, pioneer mission work had to precede vocational mission, and vocational mission had to precede pastor training, etc. Consequently the problem lies not in the historical progression of mission methodology; instead, the problem arises when one discovers that mission in Africa is mired in a pattern of methodology that is more than a century old. A good example of this is the order in which the church-planting phase and the pastor-training dimension of mission usually present themselves. To a non-partisan observer of mission method it would seem logical that pastor training precede any type of church planting. When McDonalds first came to South Africa in 1996, before the chain opened their first restaurant they spent a year training the franchise managers. Some might be offended that the church is being compared to McDonalds, but the point is that even a fast-food chains knows that its outlets are bound for failure if leadership is not made the first priority of business. Darrell Guder has stated this very clearly,

The key to the formation of missional communities is their leadership. The Spirit empowers the church for mission through the gifts of people. Leadership is a crucial gift, provided by the Spirit because, as the Scriptures demonstrate, fundamental change in any body of people requires leaders capable of transforming its life and being transformed themselves. (Guder 1998, 183)

In essence Guder is saying that if the gospel of Christ is going to change a community it has to be transmitted by people who have been transformed. A community must have leaders who are equipped; who have changed from shallow Christians to credible theologians. Yet almost inevitably when a denomination inaugurates a new work in Africa, pastor training and leadership development often seems to be somewhat of an afterthought. In 1970, when the

present researcher moved with his parents to Liberia, the job of his father was to train the pastors of 150 churches that had been planted and acquired by the national representative of CNEC⁽³⁾. It was an impossible mess that this researcher's father inherited. It brought with it pastors with no training, churches with no budget, a denomination with no structure, and congregations with no leaders.⁽²⁾

6.2.2 A Reformation of Mission

The significance of this study is to demonstrate that the problem with mission in Africa lies not in the chronological sequence that these paradigms of mission method were historically carried out. Instead the problem is fixed in the order in which these methods are practiced today. Historical and Missiological research has revealed that there is an express need for a unilateral reversal in the pattern of these paradigms -- the need for a *reformation* of mission [DIAGRAM 6.B]. The key to the success of this reversal of methodology is for mission in every context to initiate with the equipping of national leadership. As a result of putting leadership development first, all other dimensions of mission will automatically be reversed as well. An outside observer would think it quite pertinent that vocational training come prior to pioneer mission work in order to equip national co-workers. Yet historically this has not been the practice. It would make sense for pastor training to supersede church planting, but that has seldom taken place⁽⁴⁾. And last, it would seem logical that national leaders be fully equipped before a denomination is formed, but that is still not happening in Africa. Therefore this reversal of mission methodology is not only practical, but essential for the church in Africa if it is to thrive in the next century.

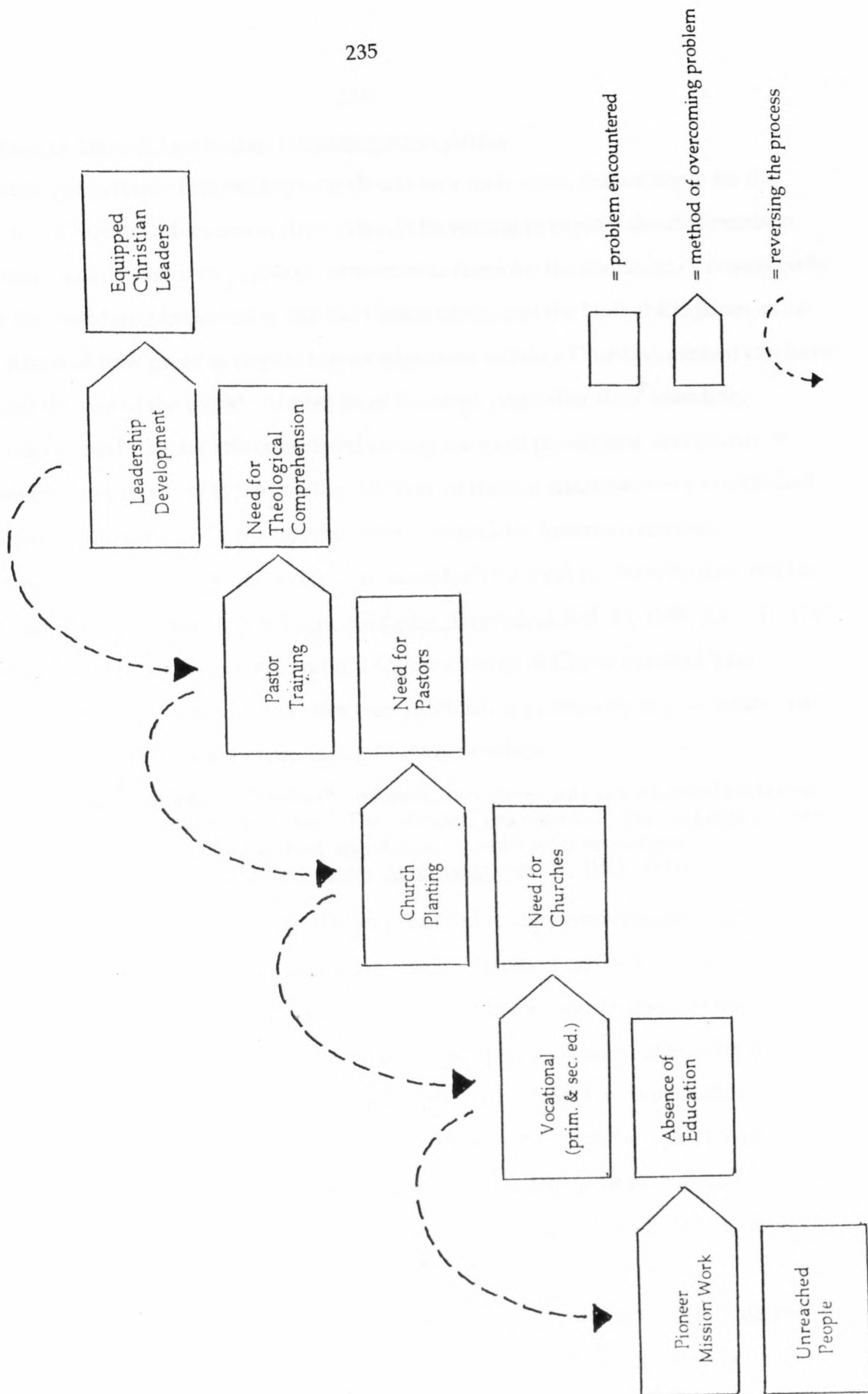
(2) For a more complete analysis of the church growth theology championed by scholars and organizations such as Donald McGavran, Melvin Hodges, Ralph Winter, and the U.S. Center for World Mission, see section 6.3.2.1, "Denominationalism as Mission."

(3) CNEC: originally founded as Chinese National Evangelistic Commission, later changed to Christian Nationals Evangelistic Commission, today this mission organization is based in San Jose, California, and is called Partners International.

(4) For an extensive commentary on the church planting explosion in Africa see section 6.3.2, "Denominationalism as Mission."

[DIAGRAM 6.B]

REFORMATION OF MISSION REVERSING MISSION TRENDS IN AFRICA



6.2.3 Evaluation of State of Leadership Development in Africa

Christian institutions of higher learning should be a motivation and example for the church in Africa. Christian educators in Africa should be willing to explore developments in higher education abroad, and then properly contextualize them for the continent. Consequently it should not be considered irrelevant to cite the United States and the United Kingdom as an example for Africa of how great an impact higher education within a Christian context can have on a nation and the rest of the world. Almost three hundred years after their founding, Harvard, Princeton, and Yale are still considered among the most prestigious universities in America. Relevant to this study is the fact that all three of these institutions were established for or by Christian entities. The Puritans, who settled the middle American colonies, established Harvard in 1639. The university was named after a local pastor who donated his library to the school, Rev. John Harvard (*Encyclopedia Americana*, vol. 13, 1989, 836). In 1747 the Presbyterians established Princeton, and in 1822 the Church of Christ founded Yale University. None of these pioneer universities were established exclusively as a seminary, yet all three were originally committed to producing Christian leaders.

Although established by the churchmen, the college was not intended exclusively for the education of ministers. The founders emphasized "free and equal liberty and advantages of education, and different sentiments on religion notwithstanding." (*Encyclopedia Americana*, vol. 22, 1989, 599)

The Christian influence at these early universities produced leaders who became a significant contributing factor to the United States becoming a nation founded on Christian principles.

The church in Africa should also be reminded of the great contribution that the institutions of higher learning in the United Kingdom made to the initiation of mission work in Malawi. Livingstone received considerable cooperation from at least four universities -- Cambridge, Oxford, the University of Dublin, and the University of Durham (Anderson-Morshead 1956, 6). Together these four universities formed the Universities' Mission to Central Africa (UMCA), which accompanied David Livingstone up the Shire River in 1861 to found the first mission station in Nyasaland (Hetherwick 1932, 8).

A few years later the Bible college movement in America would become the catalyst for the modern American missionary movement. Led by pioneer institutions like Moody Bible College and Wheaton College, and joined later by Christian colleges like Columbia Bible College

and Biola University, the Christian college movement -- not necessarily the church -- remains the primary contributor to America's vision for world mission.

These examples of how higher education and theological training have worked together in the past to literally transform the world, as stated earlier, should be a great motivation and example for the church in Africa. It is easy for the African church to make excuses -- such as the lack of funding, the lack of government cooperation, the lack of control over foreign resources, disunity, discrimination, etc. But the fact remains that without a new and vital vision for the development of Christian leadership on the continent at the highest level, affordable, and readily available to every church in every country, the church in Africa faces a precarious future.

6.2.4 A Call for Holistic Leaders

It was stated in Chapter 5 that one of the more pressing problems of leadership development in Africa is that the church has traditionally produced pastors and not leaders. This problem has been magnified with the diminishing number of expatriate volunteers. As more positions are vacated at higher levels in the Christian organizations of Africa, it becomes increasingly evident that there are not enough qualified national personnel available to fill these posts. Not only is there a shortage of highly educated leaders, but Africa also needs leaders with a broad world-view. This is why Nyamira Njoroge calls for the development of a holistic approach to theological education -- what she refers to as "theological education in an ecumenical (or comprehensive) context". She writes,

Theological education must therefore be in an ecumenical context. It is for laymen as well as for ministers. There is a strong case therefore for their studying theology together. It is *in dialogue* with human thought and culture; for many this would imply that the proper locus of theological study is the university. It *requires actions* as well as word: theological education should therefore also include practical involvement in the activities of the world. (Njoroge, *Ministerial Formation*, 1997, 7)

Consequently the church must work toward the development of comprehensive leadership at every level. Wholistic education cannot be reserved only for those who manage to make it to the highest levels of education. If a theological school is awarding diplomas that qualify a prospective pastor for ordination, then that diploma must represent an education as universal

as the ministry upon which he is about to embark.

6.2.5 A New Definition for Theological Education

In Tobias Masuku's article published in *Missionalia* on leadership and theological education in Africa, he calls for a new meaning for theological education. There are two important things he points out: 1) Theological education is not religious education. 2) Theological education is not something that should be dictated from instructor to student; it is something that the student should be taught to do. Masuku quotes from Pieter Theron when he says, "theological education should enable Christians to do theology, i.e help them to fulfill their theological task of reflecting on the meaning of their faith for their lives more effectively" (Masuku, *Missionalia*, 1998, 395). Indeed, this is a very important distinction. In many, maybe in most cases when theology is taught in Africa, it is theology that has been developed in a Western-Eurocentric setting. It is essential that the African leader be aware of the historic perspectives of theology, but more importantly, they should be properly equipped to do their own theology for their own context⁽⁵⁾.

6.3 THE INTERRELATIONAL NATURE OF CHURCH AND MISSION

6.3.1 Mission as the Purpose of the Church

Prior to the IMC's⁽⁶⁾ 1952 Willingen conference in Germany, there was little consideration of the unity of church and mission. Preceding Willingen, mission study groups

(5) Reference can also be made to Gert Ruppell and Elsa Tamez's 1996 article in *Ministerial Formation*, "Contemporary World and the Implications for Ministerial Formation and Theological Education." (Ruppell, *Ministerial Formation*, 1996, 22)

(6)IMC: The International Missionary Council was formed in 1921 as a permanent organization of missionary planning and consultation. The IMC held meetings in Jerusalem (1928), Tambaram-Madras (1938), Whitby (1947), Willengen (1952), and Ghana (1958) before it was integrated into, and succeeded by the WCC at the New Delhi conference in 1961. The Commission on World Mission and Evangelism (CWME) was formed at the same time which assumed some of the former responsibilities of the IMC (Sherer 1987, 93-105).

had worked on draft statements dealing with the theological basis for world mission, but the results were weak and lacked a sense of unity, especially in relation to role of the church (Scherer 1987, 96). Consequently the documents produced by Willingen were considered somewhat radical and ground-breaking, especially in regard to its development of a theology of *missio Dei*. At Willingen the Dutch missiologist, Johannes Hoekendijk, issued a pointed challenge to the church, to what he called "church-centered" theology. He believed that the correct context for mission was the world, not the church. Hoekendijk stated,

When the church is taken as the starting point and goal of mission, evangelism degenerates into a process of planting institutional churches and making propaganda for a denomination. (Scherer 1987, 96)

Hoekendijk also had an appreciation for the interrelational character of church and mission. He felt the church should be understood as an instrument of God's redemptive action and a means of establishing His kingdom through the "integrated acts of proclamation, demonstration, and community living" (Scherer 1987, 97). Intrinsic to this theology are the earlier discussions of this study that explained the inseparability and the interdependence of *kerygma* and *diakonia* (3.2.1.2). One dimension does not take precedent over the other -- it is intrinsic to their nature that they work together. Good works are God's word, and the Word is made manifest in deed. David Bosch explains, "God's word is ringing deed and his deed a visible and tangible word" (Bosch 1978, 227).

Therefore, beginning with Willingen and climaxing with the theology of David Bosch, the church has slowly begun to recognize her place in God's mission -- an understanding that in order to formulate an accurate and effective missiology the church should not, and cannot be the starting point of this exercise. Wilhelm Andersen, a participant at Willingen, stated,

Our thought must not remain confined within the boundaries and limits of the Church. Theologically we must dig deeper; we must trace out the originating impulse in faith in the Triune God; from that standpoint alone can we see the missionary enterprise synoptically in its relationship to the Kingdom of God and in its relationship to the world. (Scherer 1987, 97)

As Darrell Guder points out in his work, Missional Church, mission can no longer be seen as just an activity of the church. The old ecclesiocentric understanding of church and mission must be replaced by a theocentric view of what constitutes mission. Guder offers the following as an appropriate conclusion,

This missional reorientation of our theology is the result of a broad biblical and theological awakening that has begun to hear the gospel in fresh ways. God's character and purpose as a sending or missionary God redefines our understanding of the Trinity.

This Trinitarian point of entry into our theology of the church necessarily shifts all the accents in our ecclesiology, as it leads us to see the church as the instrument of God's mission. (Guder 1998, 4)

6.3.2 Denominationalism as Mission

Church planting as a dimension of mission has been convoluted by the Western church's warped view of mission in the Third World. Denominations and mission organizations seem to be under pressure by their sending agencies -- heavily influenced by the Donald McGavrans and Ralph Winters of the church-planting movement -- to produce numbers. The popular thinking is that the more churches a mission plants, the more effective that ministry must be. David Bosch, in Harvie Conn and Samuel Rowen's 1984 publication Missions & Theological Education, characterizes this *church-planting-fever* as being a contorted form of the Roman Catholics' School of Louvain -- mission emanating from the church. In other words mission is carried out *for* the church, and the aim of mission is also church. As a result of these first two traits, the church then begins to see itself as God's divine dispenser of salvation. Bosch is intensely opposed to this perception of church and mission that eccleciocentric theology has created,

The preoccupation with the planting of the church as the aim of mission does not fundamentally solve this problem of pious egocentricity. Individual self-centeredness simply becomes collective self-centeredness. The church becomes an end in itself. It collects and conserves people for heaven. (Conn 1984, xxiv)

This *church-planting-fever* phenomenon has been magnified with the coming of the year 2000. Characteristic of this trend is an obsession with the year 2000. Practically every mission in existence has set some sort of church planting goal for the year 2000 -- "200 more churches by the year 2000." The AD 2000 & Beyond Movement, Tom Houston and his Lausanne Conference-inspired Scenario 2000 (Houston 1992), as well as the Global Consultation on World Evangelism (GCOWE) have been primary contributors to this year 2000 church-planting push. The problem with awarding such supreme primacy to a single methodology is that it leaves no room and no resources for other dimensions of mission. Mission was never intended

as a uni-dimensional enterprise. In the cases of this sort of church-planting movement, it inevitably will be carried out at the cost of leadership development. In a *Mission Frontiers* article published in 1997 titled, "GCOWE '97: Pretoria, South Africa, June 30 - July 5, 1997, An Overview of its Ten Consultations" the editor states,

The primary goal of the consultation is to provide resources for training church planters in a way that will promote not just the planting of new individual churches, but the planting of churches that will plant other churches, creating a movement of church planting in a given area. (Wood, *Mission Frontiers*, 1997, 9)

A similar church-planting movement to GCOWE is *The Joshua Tree Project 2000*. It is not clear what direction the movement will take after the year 2000, but the mission already claims responsibility for planting 1,591 churches world-wide. The headline of a *Joshua Tree Project 2000* report printed in the June, 2000, issue of *Mission Frontiers*⁽⁷⁾ read, "Measurable Progress: More Churches, More Church Planters." The report was anxious to point out that in the past two years the Joshua Tree Project had planted 426 churches. In the same two-year span the mission had almost doubled the number of its worldwide church planting teams from 649 to 1063 (*Mission Frontiers*, June 2000, 28).

More churches with less leadership has historically proven to be a tainted formula, and yet many churches and missions live in denial of the obvious liabilities. An article produced by the Church Planting Movements of the International Mission Board (IMB) admits the hazards of multiplying churches too rapidly. In this article the IMB respondent is asked a question specially targeting the issue of over-planting churches, "Do church planting movements foster heresy?" The IMB's response was strikingly honest, admitting the hazards of spreading the church too thin, and yet using logic that appears a bit twisted to justify such ventures;

Critics contend that a grassroots phenomenon such as a Church Planting Movement is fertile ground for heresy. This may be true, but is not necessarily so. The often-proposed solution is more theological training. However, church history has shown that the cure can be worse than the disease. Since the first theological school at Alexandria, Egypt, seminaries have proven themselves capable of transmitting heresy as well as sound doctrine. ("Church Planting

⁽⁷⁾ *Mission Frontiers* is a publication of the United States Center for World Mission. The editor is Ralph Winter, who also is a professor of missiology at the School of World Mission at Fuller Theological Seminary, and is the General Director of the Frontier Mission Fellowship (FMF).

Movements", *Mission Frontiers*, June 2000, 39)

In this statement, instead of defending the church-planting movement, or denying that it breeds sacrilege, the IMB instead chooses to attack theological education. There will always be some degree of miseducation in seminaries, but it would be capricious to unilaterally dismiss theological education when the very foundations of the modern missionary movement was founded by graduates and students of such institutions. When David Livingstone returned to Great Britain from 1857-1859 after a term in southern Africa, he appealed primarily to the universities for help (Wilson 1936, 202). Livingstone received considerable cooperation from at least four universities -- Cambridge, Oxford, the University of Dublin, and the University of Durham (Anderson-Morshead 1956, 6). These British universities were later joined by three American Christian colleges -- Moody Bible College, Wheaton College, and Columbia Bible College -- which became the catalyst for the modern American missionary movement.

These are only a few early examples of the contributions made by institutions of higher learning to the modern mission movement. The balance of this study provides sufficient evidence to demonstrate that church-planting movements -- the practice of putting church planting ahead of leadership development -- are both dangerous and irresponsible. Yet as the church enters a new century it continues to push ahead with this deleterious methodology. As indicated by the title of this section, "Denominationalism as Mission," church planting as a priority of mission is not only poor methodology, but it has often been used by the Western church as post-colonial means of retaining influence and control over the Third World church. Dissatisfied with the shape the church is taking in developing countries, the Western church steps in to maintain the influence of their Anglo-Saxon Christianity. John Pobee⁽⁸⁾ refers to the new freedom being demanded by the church in Africa as "African Christian Independency." He remarks,

African Christian Independency represents among other things a cultural renaissance, a protest against the North Atlantic captivity of the gospel, as well as the desire to experience the Spirit of God as real power today, as of old. They represent a way of apprehending reality which is more authentically African than

(8) In 1989, at the time this article was published, Prof John Pobee was on a leave of absence from the University of Ghana to serve as the Associate Director of the Programme on Theological Education of the WCC in Geneva. (*Scriptura*, 1989,1)

the very foreign expression of reality represented by the so-called historic churches. (Pobee, *Scriptura*, 1989, 5)

The Western church, in many cases, has denounced such African independence, and dismisses much of it as "neo-Pentecostalism"⁽⁹⁾. A good example is the case of the Presbyterian Church in America's involvement with the Bible Institute in Kalk Bay. After making significant contribution to the institute in the form of funding and instructors, the PCA has become impatient with the charismatic leanings of its students and the local churches which sponsor them. Consequently, in the guise of propagating "Reformed" theology, the PCA is making plans to send church-planting teams to the Cape province so that the Bible Institute can be used to produce pastors for churches with like ideology.

The message of this not-so-atypical illustration is that when the Western church becomes dissatisfied with the character the indigenous church is taking, they feel it necessary to go in and do the job themselves. This example gives great support for the necessity of a unilateral commitment to place the efforts of Western mission on theological education so that the African can effectively contextualize Christianity -- freedom for the African to shape Christianity for Africa. As was stated earlier in this paper, there is no Christianity in Africa until it becomes African. This will not, and cannot happen until the West gives the African Christian leader the theological foundation, the theological tools, and the theological facilities of higher Christian education so that the African himself, fully endowed, can effectively partake in mission.

6.3.3 Christ's Model for Leadership Development

One of the primary contentions of this study is that leadership development as a priority of mission is not only sound methodology, but it is also the blueprint that Christ left the church for effective mission. George Ladd, in his chapter on "The Messianic Mission" confirms that maybe the most central element of Christ's ministry on earth was the training of leaders (Kostenberger, *Missiology*, 1999, 351). Waldron Scott, in an article published in Harvie Conn

(9) See Paul Feinberg's article "Charismatic Theology and Neo-Pentecostalism" in David Hesselgrave's report titled, Theology and Mission: Papers Given at Trinity Consultation No. 1 (Hesselgrave 1978, 39ff).

and Samuel Rowen's book, Missions and Theological Education, outlines eight principles that Jesus incorporated into His ministry of training the twelve disciples (Conn 1984, 409-415). These eight steps of Scott have contributed to the formulation of the following three-phase pattern that replicates Christ's method for leadership development: 1) Christ initiated His ministry by selecting disciples for training. 2) Christ taught and had discourse with His disciples. 3) Christ encouraged His disciples' involvement in practical ministry.

Dr. Tokunboh Adeyemo, the General Secretary of the Association of Evangelicals of Africa and Madagascar (AEAM), in an article titled "The Calling of the Theological Educator in Africa Today," calls for this type of Christ-influenced methodology to be incorporated in the theological institutions of Africa:

I see the calling of theological educators in Africa today as following in the footsteps of Christ: making disciples. We are called not merely to inform our students, nor simply to impart knowledge, but rather to reproduce Christ in them as Christ is reproduced in us. We are called to make disciples, to serve with God as agents of transformation. (Adeyemo, *EAJET*, 1989, 1)

6.3.3.1 Christ Initiates Ministry by Selecting Disciples for Training

Selecting competent leaders is a crucial first-step that will ultimately determine the success or failure of a ministry. Luke 6:12-13 describes Christ calling the disciples into ministry. Christ had the unusual advantage of knowing these men's hearts, so the method of Christ's selection was not as random as it appears. Instead the emphasis should be placed on the fact that Christ did not address his first crowd or heal His first follower until He had men to work with Him. These were men who could learn from Him for the purpose of one day continuing His mission.

6.3.3.2 Christ Taught and had Discourse with His Disciples

Throughout the gospels one finds Christ instructing, encouraging, correcting, and challenging His disciples (Matthew 5:1-2, 16:13-23, Luke 22:15-16). In every conversation that Christ had with His disciples, both in public and in private, there was an element of discourse. These men could be described as being at the center of His concern. Christ knew the great

challenges they would have to face after He was gone. Scott writes,

Jesus commanded us to “make disciples of all nations”. And he demonstrated how to do it. [When] using Christ’s methods, one can achieve Christ’s results: high-caliber disciples trained to multiply themselves. (Conn 1984, 416)

6.3.3.3 Christ Encouraged His Disciples’ Involvement in Practical Ministry

As Christ traveled and ministered He made His disciples an intricate part of His ministry. From His example the twelve learned that mission was more than just preaching the truth. In Matthew chapter ten Jesus specifically instructs them on the multifaceted nature of their ministry -- heal the sick, raise the dead, cast out demons. Christ knew that before people would be interested in their spiritual needs being met, His disciples would first have to minister to their physical needs.

“Follow me, learn of me, abide in me.” These are some of the aspects of the pedagogical construct used by Jesus Christ to describe his theological education programme. Knowing that the most effective way of training is by association. (Adeyemo, *EAJET*, 1989, 1)

6.4 THE INTERDEPENDENCE OF AFRICA AND THE CHURCH UNIVERSAL

The title given to this section is important because it communicates the necessity for mission in Africa to become a two-way street. For the first century of mission on the continent, Africa was like a trap door that allowed resources, personnel, and theology in, but offered little in return. Today, as Africa is rapidly becoming the most Christian continent in the world (Nelson 1990, 209-224), that perception is changing. Among other things Africa offers the world renewed enthusiasm for their faith (Pobee 1997, 24), a new breed of missionaries willing to travel wherever there is need, and a new perspective on theology -- breathing new life into

doctrines that had become stale⁽¹⁰⁾. Therefore a new emphasis needs to be placed on the interchange of resources, the common ground the West shares with the Christian in Africa, and a new look at how these exchanges can be beneficial for both parties.

6.4.1 Point of Contact as the Key to Effectiveness

The new model for mission in Africa presented at the beginning of this chapter [DIAGRAM 6.B] is significant not only because it ensures a greater effectiveness for mission by placing a premium on equipping national leadership, and because it mandates a reevaluation of the church's role in mission (and its priorities that characterize that role), but also because it makes provision for the effective utilization of foreign resources. Most missiologists would agree that in a considerable number of cases the expatriate mission volunteer is ineffective -- in some instances maybe even counter-productive. But instead of highlighting the negative aspects of foreign assistance, this study has made a unique effort to demonstrate where the non-African Christian worker can be most effective and make the most meaningful contribution. The answer lies in this emerging paradigm of leadership development [DIAGRAM 6.C].

Today, although maybe to a lesser degree than it was before the fall of communism and the subsequent diversion of attention and resources, there is still a desire by many in the Western church to lend assistance to the developing church in Africa. But when their efforts are ridiculed and mocked, and pressure mounts to turn their work over to the national church, there is confusion, and an understandable tendency to revert into a defensive mode which has resulted in the Western church estranging itself from the church in Africa. Instead of the

(10) See Tobias Masuku's article in *Missionalia*, November 1998, (392-411), "Listening to the Forgotten Voice: Some Views of African Independent Church Leaders on Theological Education."

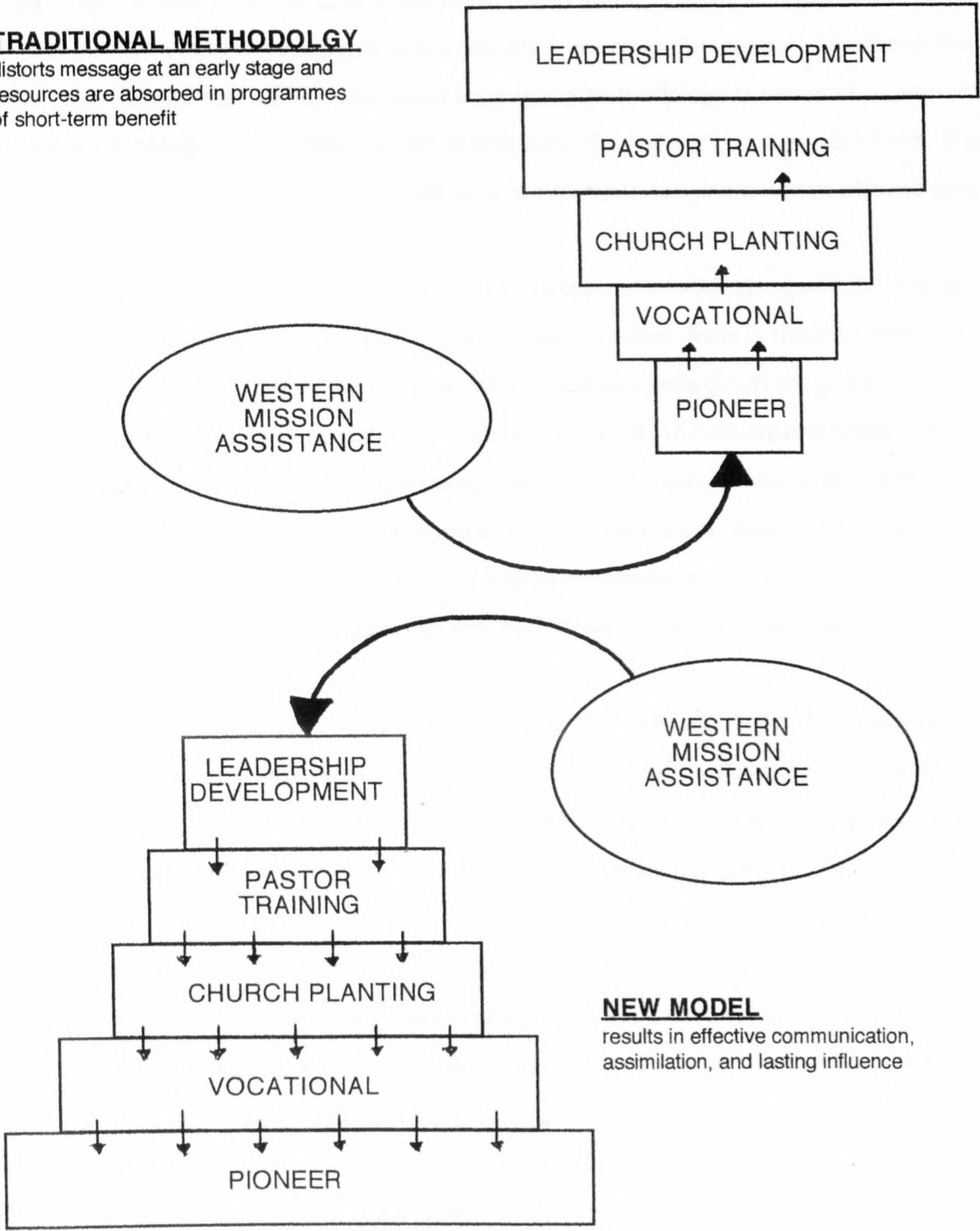
In regard to Africa giving the world a new perspective on theology, reference should also be made to Josiah Young's text, African Theology, A Critical Analysis and Annotated Bibliography (1993). In Chapter 5, titled "Epilogue: Always Something New Out of Africa," Young writes, "The proliferation of the African independent churches, the work of the old and new guards, and black South African theologians -- all evidence that new theologies regarding Christ and culture are emerging. In drawing out the Christian implications of African traditional religion, African theologians teach us something quite profound regarding the retroactive and prolific implications of the Christian gospel. The Christian God is far more gracious, and salvation far more comprehensive, than Eurocentric missionaries knew. And so theologians, such as Barthelemy Adoukonou, have brought forth a new method and a new hermeneutic." (Young 1993, 41).

[DIAGRAM 6.C]

LEADERSHIP DEVELOPMENT AS MOST EFFECTIVE POINT OF CONTACT

TRADITIONAL METHODOLOGY

distorts message at an early stage and resources are absorbed in programmes of short-term benefit



NEW MODEL

results in effective communication, assimilation, and lasting influence

African church condoning this type of separation between the West and themselves, both parties need to determine where the interface of foreign assistance and the African church can be most beneficial and make the most meaningful contribution. Yet the solution to this paradox will never be clear until the paradigms of mission are reversed as demonstrated earlier in this chapter -- DIAGRAM 6.B. When the model for mission methodology is reversed, as explained in section 6.1.1, "Elements of a Reformation of Mission," the answer becomes very clear. It is at the top, at the leadership development level, where expatriate assistance can be utilized most effectively.

This thesis is based on three things: 1) When expatriates work alongside the African at the leadership development level, it is at a point of contact where there is the least amount of cultural interference. At all other levels, especially as one proceeds down the phases of methodology outlined in this study, there is increasing diversity in cultures and world view. The chasm that exists between a Western mission worker and a typical village resident would be enormous. But at the leadership development level, where the non-African is working with and ministering to nationals who are educated and have already been exposed to other elements of Western culture, the differences in world views are not as severe, and interference is significantly reduced.

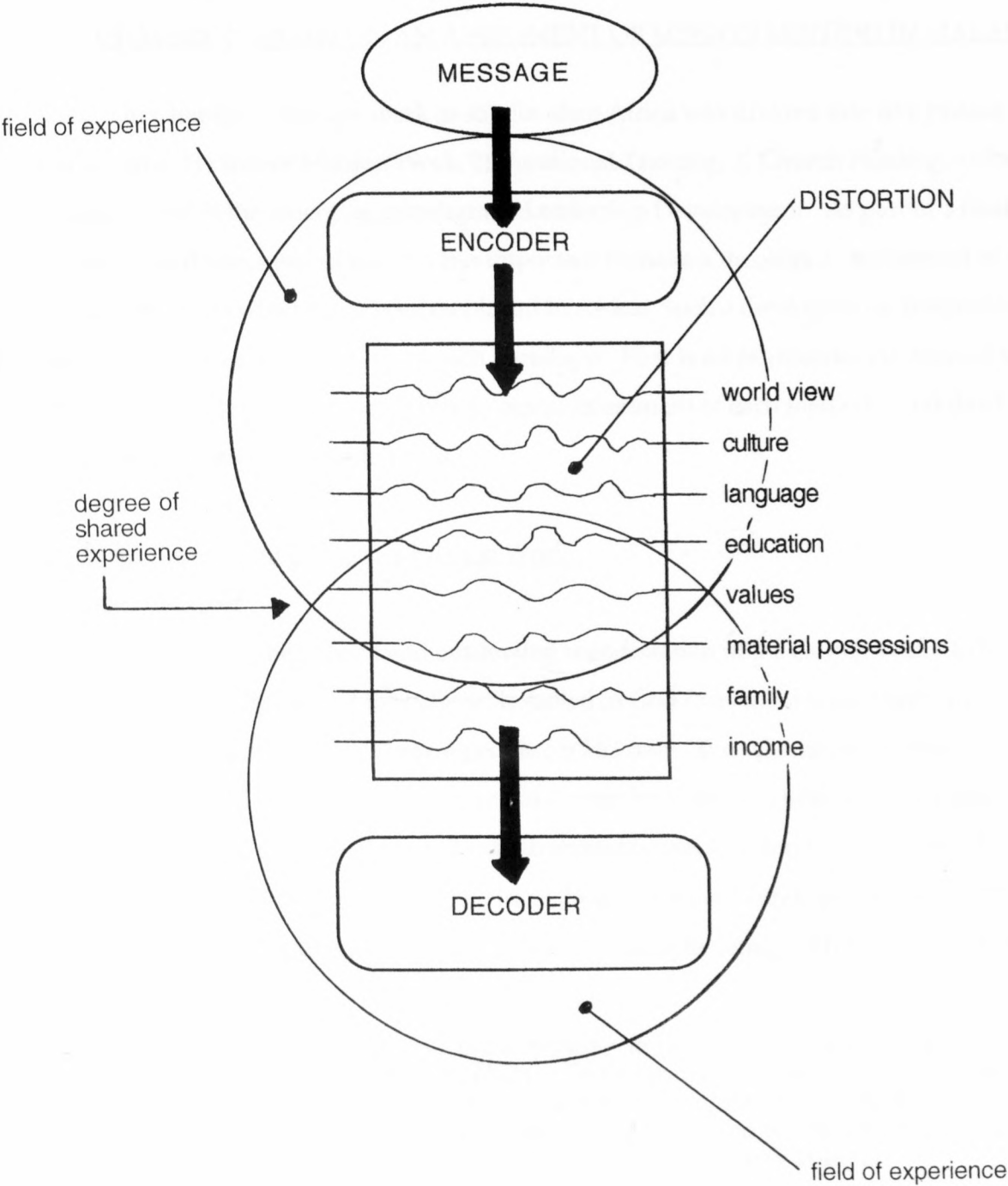
2) One of the greatest obstacles to effective cross-cultural ministry is dispersion in living standards and income between the Western mission worker and the African. Once again these differences are magnified when cross-cultural contact is made at the grass roots/pioneering mission levels -- and therefore making the top level of contact significantly more acceptable.

3) Emphasis has been placed on contact at the leadership development level, because even at the pastor-training level there are considerable problems. The greatest of these complications is the aforementioned problem of trying to teach deep spiritual truths, complex doctrine, and pertinent theology to individuals whose education is quite minimal. The first dimension of this problem is comprehension, but the second and even greater problem is that of an instructor grounded in Western teaching methods and terminology, attempting to communicate with people of significantly different background. In the communication field this is referred to as *field of experience*. The more overlap there is in the field of experience between two individuals, the more effective the communication will be. The less overlap there is in field

of experience, the more difficult communication becomes [DIAGRAM 6.D]. Therefore mission must begin at the top where leaders are equipped to train local pastors, who can in turn be effective church planters and pioneer mission workers -- thus effectively reversing the entire methodological process.

This theory of expatriate assistance taking place at the top and then having the trained leaders instruct the pastors, and the pastors initiating church planting, and so forth, should not be confused with other recent erratic methodologies such as "trickle-down evangelism". Trickle-down evangelism is the school of thought that all foreign religious assistance be concentrated on the upper echelon of society. The hope is that remnants of this exchange will be passed on to those further down the economic chain. Trickle-down evangelism then becomes nothing more than a Western copout and an excuse not to engage with the disadvantaged sectors of a society in developing nations. Instead, the model being proposed -- that cross cultural exchange take place at the highest levels of mission development -- ensures that the Western volunteer is being utilized in the most effective manner. When the non-African is used in this capacity there will only be limited interference.

INCREASED SHARED EXPERIENCE LIMITS DISTORTION



6.5 HISTORICAL AND MISSIOLOGICAL ANALYSIS OF A NEED FOR A REFORMATION OF MISSION BASED ON AN ASSESSMENT OF MISSION METHOD IN MALAWI

In Chapter 5 mission work in sub-Saharan Africa was divided into five phases or paradigms: 1) Pioneer Mission Work, 2) Vocational Training, 3) Church Planting, 4) Pastor Training, and 5) the emerging paradigm of Leadership Development. As part of a final analysis of these five dimensions of mission it is important to make a theological assessment of these mission methods which have been employed in Africa. Such a theological decomposition constitutes a three-part analysis of each paradigm: First is an examination of biblical support for each methodology. Second, a missiological assessment of each method. And third, a brief historical evaluation of effectiveness.

6.5.1 An Assessment of Pioneer Mission Work

1) Biblical Support

Missions is the natural and outflowing manifestation of the church's duty to be a witness of Christ. This obligation of the believer is rooted in God's covenant with Abraham. In Genesis 12:3 the reader finds God choosing a people for His own. But what many fail to understand is that Abraham and his descendants were not chosen for their own benefit. God's intention was that through them all the nations of the earth should be blessed, and through them His name would be glorified. Through Abraham, Isaac, Joseph, Moses, David, and the rest of the Israelite record in the Old Testament, one sees a pattern of God interacting with the world. R. H. Glover writes,

We have seen in every part -- in the books of Moses, the historical books, the Psalms and the prophets -- God's great missionary purpose and the universality of the Gospel and the final kingdom of His Son. The whole Old Testament lives in a missionary atmosphere, and is vivified with the love of the God of the whole earth for all His children. (Glover 1946, 22)

Yet the question continues to be asked, "How do the events of the Old Testament relate to mission?" First and foremost, the Old Testament is a book of beginnings. It is a historical narrative of the people of God. Second, the Old Testament is the story of God's people

conquering a land for God -- establishing a beach-head from where God could grow His kingdom. Third, the Old Testament is the story of God's people establishing places of worship and holy ground, and erecting a tabernacle. These institutions are all related to the pioneering establishment of the church and mission today. As Roland De Vaux states, "The institutions of the Chosen People prepare the way for, and indeed foreshadow, the institutions of the community of the elect. Everything in the sacred past matters to us, for the Word of God is a living thing" (De Vaux 1961, ix). And at the same time all of these aspects of the Old Testament are reflected in the pioneering phase of mission. Pioneer mission is the process of creating a point of contact at which a new people can be engaged with the message of God's kingdom. Pioneer mission includes the important task of creating a foothold among a people, and then planting the churches and gathering a community of believers.

The salvation-historical revelation of God's plan that runs through the OT is carried through to the New Testament. Andreas Kostenberger points to several OT events that are fulfilled in the NT. Kostenberger refers specifically to the example of Abraham cited above, "The call and blessing of Abraham in Genesis 12:1-3 in particular deserves much greater attention in light of further Old and New Testament references" (Kostenberger 1999, 350). The establishment of God's kingdom in particular is a theme that clearly permeates from the OT to the NT. Rudolf Bultmann, in his work, New Testament Theology, contends that at the heart of the message of Jesus was the establishment of the reign of God and kingdom. "the dominant concept of Jesus' message, in keeping with Jewish apocalyptic expectations, is the reign of God. This message concerning the kingdom of God is central to Jesus' call to decision" (Kostenberger 1999, 350).

In conclusion, mission as the establishment of the reign of God can be perceived in the OT as an open "V" pointing toward the event of Christ. When Christ becomes the fulfillment and ground for mission in the OT, that "V" becomes inverted, extending out from Christ as it mission takes on its many characteristic to establish the reign of God on earth (> C <).

2) *Missiological Assessment*

Many Christians still perceive pioneer mission work to be the only true form of mission. In recent years that image may be changing, but when foreign mission workers return to their home country excessive efforts are made to draw attention to the pioneerlike aspects of their ministry. The image of the pioneer mission worker trekking through the bush from village to village is a perception of mission work in Africa that the Western church is unable to shed. In 1997, when this researcher was on furlough in the United States, he attended an evening church service where a mission family from Africa was to make a slide presentation of their ministry in Malawi. This family had served on the faculty of the same institution as this researcher -- a four-year college that specializes in Christian leadership development at the Bachelor degree level. Yet when their slide presentation had concluded not a single picture had been shown of the institution, its well-dressed students, the manicured grounds, or any of the nice modern buildings. Instead the presentation was wholly consumed with photographs of village scenes, grass-roofed churches, wildlife, half-dressed children, and large insects -- all very atypical of the modern facility where this family had lived and worked. Another Western mission family in Malawi, whose field assignment is also one of leadership development, wanted to have pioneerlike-looking photographs to put in a prayer letter to their supporters. So the family purchased a bakkie-load of blankets, drove 100 kilometers out of the city to an orphanage, and took pictures of their children handing out blankets to destitute orphans.

It is easy to criticize the foreign mission worker who wants his supporters to be impressed by the indigenous aspects of his ministry, but a great part of the blame must also be placed on the Western church and their archaic concept of mission in the Third World. It should also be noted that this discussion is not intended to imply that pioneer mission work is obsolete -- in fact pioneer mission work is not unique to Third World countries. Pioneer mission work can take place almost anywhere for two reasons: 1) It can exist wherever there is no previous mission work. 2) Pioneer mission work is inclusive of a new method of mission, and newer methods of mission will always be in existence.

It should also be pointed out that the purpose of this new model is to demonstrate that

pioneer mission work is a phase of mission that must be undertaken by the indigenous populace. There is nothing more distracting to the presentation of Christ's salvation than for it to be presented by a foreigner, in a foreign language, from a foreign text, and in an unfamiliar context. Donald Larson states,

The new missionary has deeper problems, and the techniques of linguists and anthropologists cannot yet reach them -- or so it seems. Factors such as motivation, attitude, aptitude and prior experience have an important bearing on his effectiveness. And while it is true that psychologists, psycholinguists and cognitive-oriented anthropologists have provided many valuable insights into these factors, they have not yet provided long-lasting solutions to the problems facing the new missionary. (Conn 1984, 299)

As a result of these many communication barriers, only a limited portion of an expatriate's message will actually be assimilated by the African receptor (Lingenfelter 1986, 21). Therefore, as explained in the previous section, it is at the point of contact where there is the least amount of distortion -- at the leadership training level -- that effective cross-cultural exchange can take place.

3) Historical Exposition of Effectiveness

As explained in Chapter 3, it needs to be made absolutely clear that no phase of mission work is ever obsolete. The exposition made of David Bosch's book, Transforming Mission, was intended to reiterate this thesis. Mission can never be neatly packaged into a box of exacting specifications. Mission is all-encompassing. Thus, when these five phases of mission appear to constitute neatly-tiered stages, it does not mean that one phase is abandoned while mission progresses to the next level. Instead it only implies that mission is an entity that evolves, and that it is moving into new directions.

6.5.2 An Assessment of Vocational Training

It is difficult to place parameters on the vocational phase of mission work, but statements can be made concerning what it does and does not include. Vocational mission is primarily concerned with preparing the national worker for higher and more academic levels of Christian education. This would include literacy courses, primary and secondary education,

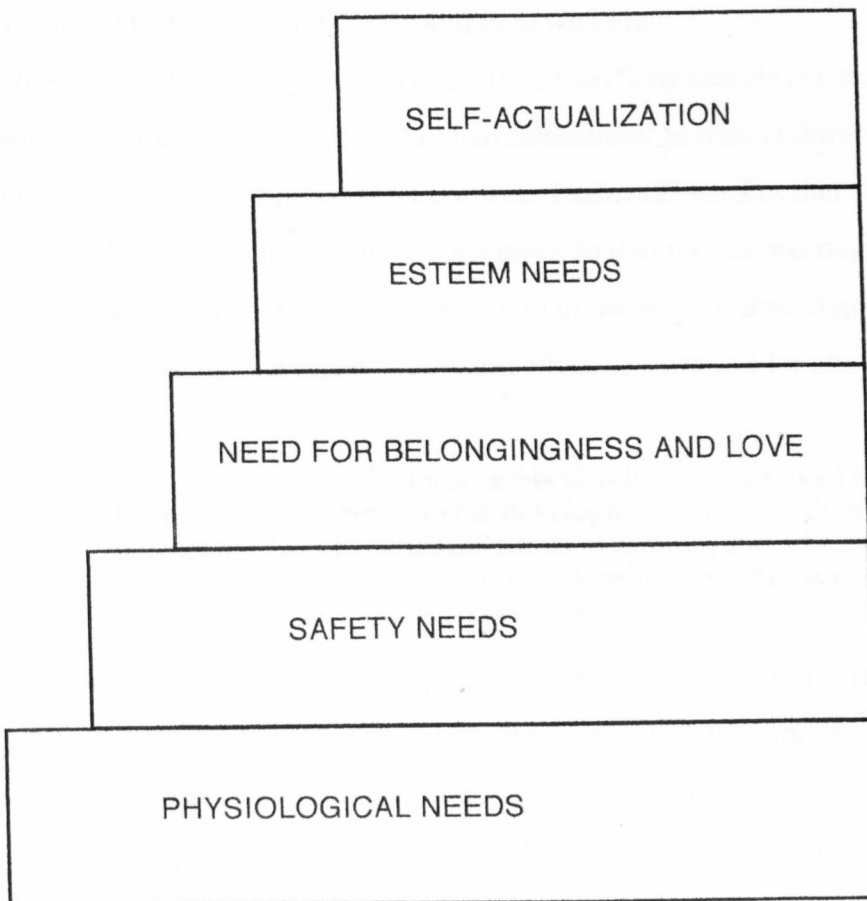
and various trade-related instruction. For both the early mission workers and mission in Africa today, *vocational* can often include miscellaneous forms of humanitarian and health-related mission. Social and humanitarian mission work must exist simultaneously on a parallel plan with all other mission work. Christ demonstrated that at the same time He was involved with recruiting His disciples, training them, teaching and preaching -- He was also concerned with the physical needs of the people. He knew when His disciples needed rest, He knew when his listeners were hungry, He knew when it was more important to treat the sick physically than to preach to them about spiritual issues. Matthew 4:23, 9:35, and 11:5 are all examples of this -- Jesus' ministry of preaching accompanied by healing. The well known sociologist, Abraham Maslow, has referred to this as a "Hierarchy of Need" -- often referred to as "Maslow's Hierarchy of Need" (Pargament 1997, 93). Maslow's contention is that the basic necessities of man must be met before a person can be approached at other levels. Maslow gives five tiers to this hierarchy of need [DIAGRAM 6.E]: 1) physiological needs, 2) safety, 3) belongingness and love, 4) esteem, and 5) self-actualization (Pargament 1997, 93). The human desire for salvation, according to Maslow's model, would not come into play until level five, "self-actualization." Therefore all other needs must be address, before man can be approached on a spiritual level. Jesus, long before Maslow, was fully aware of this, and as demonstrated throughout the gospel, made his ministry a living model for the church -- establishing God's reign through mission in its many modes.

1) Biblical Support

There have been many debates in recent years concerning the involvement of the Christian church in education. In the 1960's and '70's in this researcher's country of origin, the United States, the influence of the church was almost totally removed from the educational process. It was en vogue to teach Marxism, but teaching about God was a federal offense. Dr. Luder Whitlock, the president of Reformed Theological Seminary, writes in a newsletter:

I remember when it was possible to talk about God in the classroom because I did it myself in the early 1960's. Now you can advocate Marxism in the classroom, but God is forbidden. Back then, we knew the Russians promoted Marxism and excluded God, but thought it would never happen in America. Who would have thought we would see Russian leaders welcome the Christian church and give greater freedom to teach and preach than is possible in America?

[DIAGRAM 6.E]

MASLOW'S HIERARCHY OF NEED

(We are on a) tragic slide toward national suicide. (Whitlock 1993, newsletter)

The result of this severance of church and education -- the separation of morality and academia -- can only be described as catastrophic. The American evangelist, Douglas Wilson, has described it as a "disastrous experiment". In the past three years there have been over a half-dozen killing sprees at primary and secondary schools across America. Alcohol and banned substance use is higher than ever before. More teenagers are smoking, pregnant, and on drugs than at any other time in America's history. Wilson laments, "For over 100 years Americans have been running a gigantic experiment in the public schools, trying to find out what a society would be like without God -- and now we know."

If vocational training includes education, then Scripture clearly mandates that it is the responsibility of the parent and the Christian community to raise children in a Godly manner, and when possible, in a Christian environment. Psalm 127 teaches that children are both a gift and blessing from God. Children have been given so that the parents might raise them in His image. Proverbs 22:6 instructs, "Train up a child in the way he should go, and when he is old he will not depart from it." Christian values and ethics as a ground for education are indispensable.

"Theological education" begins in Sunday school and ends in seminary. Every bit of it is crucial to the development and growth of the church. Let us not neglect the "less prestigious" forms of training and education, such as Sunday school work. Early in the church's development, the teaching of children should take an important place. (Hale 1995, 269)

As indicated in this statement by Thomas Hale, the most important characteristic of Christian-based education is that it changes the lives of children and the futures of communities. It builds character in students. It gives young people the foundation they will need to build strong marriages and families. It empowers children with the knowledge of God's word, helping establish an early commitment to the fundamental truths of Scripture and reinforcing the importance of a personal relationship with Christ. Chuck Leslie, an administrator at Christian High School in El Cajon, California, writes in a promotional publication of the school, "Morals do not come naturally. They must be taught, nurtured and practiced. At home, in church and at school" (Leslie 1996, promotional publication).

The effects of a Christian-based education should not only be viewed as person-

centered, benefiting only those to whom it has been made available, but also with a view to the world. The results and effects of Christian-based education effects not one community, but also the world. James Plueddemann explains,

Christians should have peace about the future because of their sure hope! From God's perspective the future is not out of control. But we must be reminded that the Lord of Creation uses his children to make a difference in the world. We are called by the power of God to change the world. As theological educators, we must not merely react to the dire predictions of the future. We must, by the grace of God, *change* the future. (Plueddemann 1990, 14)

2) *Missiological Assessment*

As pointed out by Pauw, from the very beginning -- partly influenced by the convictions of David Livingstone that only the African could save Africa -- the policy of almost every pioneer mission was to equip the national in at least some capacity.

The policy was all along that local converts should be trained and sent out to surrounding villages to introduce the Gospel and to evangelize. During the first stage helpers were sent out on Sundays usually in pairs after having been instructed in presenting a message from some or other passage of scripture. Later, men were selected and appointed on a more full time basis as evangelists. (Pauw 1980, 221)

In addition to this early form of theological instruction, vocational training also included a wide variety of industrial-type skills. Fauchelle makes an impressive list of the courses of instruction at each of the early pioneer missions. This list of practical instruction included carpentry, forging, printing, agriculture, forestry, masonry, warehouse manager and clerk skills (Fauchelle 1983, 25).

Today the purpose of vocational mission is to equip the national for mission, and in turn make the local church increasingly self-sufficient. Vocational mission can also be closely aligned with what has been referred to as "tent-making" mission. In Acts 18 Paul, Priscilla, and Aquila are found making tents to support themselves as they ministered for Christ. J. Christy Wilson quotes in part from Acts 20 when he writes,

The greatest prototype of a self-supporting witness was the tentmaker Paul. When he and Barnabas were sent out from the church in Antioch as missionaries, they paid their own way. And it was while Paul was making tents with Aquila and Priscilla that he led them to Christ. He described his self-supporting witness to the Ephesian elders with these words: "I have not coveted anyone's silver or gold or clothing. You yourselves know that these hands of

mine have supplied my own needs and the needs of my companions." (Wilson 1984, 21).

In accordance with this example there are quite a number of missions that require their missionaries to be self-supporting. The first such mission movement were the Moravians who forsook everything, and were required to use their trade or craft to support themselves. Ruth Tucker describes the strategy of the Moravians, whose methodology was designed and influenced by their founder, Count Nicolaus Ludwig von Zinzendorf;

[Their] methods were simple and practical and ones that endured the test of time. All of his missionaries were lay people who were trained not as theologians but as evangelists. As self-supporting laymen, they were expected to work alongside their prospective converts, witnessing their faith by the spoken word and by their living example. (Tucker 1983, 72)

The early mission organizations in Malawi had somewhat similar aims when they established the first vocational schools, and there still exists many missions in Africa today that are dependent on income generated in cooperation with their ministry.

At the opposite end of the spectrum are those who believe that the home church should totally support all those whom they send out. But instead of claiming one of these two poles as absolute -- tentmaking verses totally church-supported mission -- the church should concentrate on employing all means at their disposal to make the task of mission possible for as many as wish to participate.

The majority of instances where mission and tentmaking seem unable to coexist is when attempts are made by mission to make their vocational endeavors a profitable enterprise. It would be impossible to draw a distinct line between a mission that finds it necessary to generate income in order to remain solvent, verses a mission that has intentions of turning a profit, but there is a distinct pattern of failure endemic to missions that attempt to make a profit, that eventually separates the two. Whenever a mission is generating income to simply maintain its existence, there appears to be relative success. But as soon as profits become a priority, and especially when a Western mission worker attempts to earn a Western-scaled salary off of the people in a developing country, it seems that God in His sovereign justice does not allow such a ministry to prosper or continue. Wilson warns of these types of risks, citing the great Chinese Christian, Watchman Nee as an example;

There is the real danger that tentmakers can get so overwhelmed in their work that they cannot witness. In 1942 Watchman Nee took on the directorship of a pharmaceutical factory to try to be self-supporting even as the Apostle Paul was. However, he became so ensnared by business responsibilities that for five years he had to stop preaching. In 1947 he publicly confessed his error in becoming involved with the factory. (Wilson 1984, 70)

Joseph Booth's endeavors to establish profitable vocational missions in Malawi is another good example of this. Booth made public claims that his missionary efforts were to be self-supporting. In fact when Booth returned to Malawi in 1900 and purchased Plainfield Mission from a German farmer, he had every intention of turning a profit. The funds that were used to purchase the farm had been loaned to him from investors in the United Kingdom who very much expected, but never received, a return on their investment. Historian Harry Langworthy describes his endeavors as follows, "Booth (habitually) underestimated costs, overestimated profits and ignored unforeseen circumstances in his schemes. In the long run a combination of factors led the ZIM, NIM and BIM to abandon Booth's conviction of the efficacy of the self-supporting and self-propagating industrial mission" (Langworthy 1996, 73). It is actually a bit surprising and inaccurate that either Langworthy or Booth himself would consider his mission efforts as "self-supporting". In reality none of his ventures ever supported themselves. Instead, Booth devoted a disproportionately large amount time and energy to raising funds. He was constantly soliciting donors by mail and in person, in the United Kingdom, the United States, and Australia.

Langworthy's statement leads to the question of the effectiveness of self-supporting mission. In Malawi these ministries were usually established as industrial missions, and in every country in Africa there have been missions that attempted to be self-sufficient. A good example was the work that R.G. LeTourneau began in Liberia in 1952 (LeTourneau 1972). LeTourneau had a bold four-fold plan: 1) Supply the natives with machinery and train them in the use and maintenance of farming and forestry equipment -- "help them help themselves." 2) Establish a model "village" with generators, a radio, an airfield, a hospital, a school and a church -- "to serve as a guide to higher living standards." 3) Engage in crop production and raise livestock using methods best suited to the local environment.

4) Teach the Christian way of life to the nationals "by word and example," and train local pastors to take God's Word to outlying villages (LeTourneau 1972, 250).

The title of LeTourneau's autobiography, Movers of Men and Mountains, is a good description of the grand scale in which he undertook everything in life. LeTourneau never did anything on a small scale, and this vision he had for Liberia was no exception. Billy Graham himself dedicated the first ship which departed from Mississippi on its way to establish the Tournata Mission Station in Liberia. LeTourneau's daughter and son-in-law, Gus Dick, were heading up the project. Joining them were a crew of engineers, technical assistants, missionaries, and medical staff -- over fifty Americans in all. Their cargo included massive bulldozers, earth movers, a sawmill, prefabricated houses, generators, radios, a water purification plant, freezers, and "all the rest of the items needed to establish a small town." If any industrial mission endeavor could have been successful, it should have been Tournata. But in less than five years the whole project had been closed down.

The reasons for its failure are many, and there is still debate over what went wrong. But for the purpose of this discussion it is only necessary to point out that even under the most optimal conditions, which would include enormous funding, a steady supply of American mission personnel, and receptive nationals, industrial missions are difficult ventures to make work as a religious enterprise. Many missionaries who attempt to be self-sponsoring point to the tent-making example of the Apostle Paul. But the primary thing they fail to take into account is that tent-making was never Paul's sole source of support. He both encouraged those who supported him and reprimanded those who were negligent. In I Corinthians 16 and II Corinthians 8 and 9, Paul is not shy about exhorting the church to support him and other ministers of the gospel. "I thought it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised bountiful gift, that the same might be ready" II Corinthians (NASB 1981, 1197).

3) *Historical Exposition of Effectiveness*

Indeed, mission and education in Africa have for a century and a half gone hand-and-hand. At the beginning of the section dealing with "Education and the Church" in C.M. Pauw's book he states, "From the beginning education was very much an enterprise of the Mission and

an instrument in the task of building up the Church" (Pauw 1980, 178).

Vocational mission in Malawi can be placed into two categories: 1) institutions of vocational training, and 2) primary and secondary schools. Primary schools were some of the first work undertaken by early missionaries. Secondary schools did not immediately follow. Instead most of the more prominent missions and denominations concentrated on equipping their nationals with a trade. The Overtoun Institute established by Robert Laws in Livingstonia was probably the most prominent industrial mission, but eventually all of these colonial-era vocational schools were closed.

Secondary schools were nonexistent in Malawi until the 1940's. The Phelps-Stoke Commission of 1924 and the establishment of a Department of Education in 1926 are often credited with the new push to establish secondary schools, but in fact it was primarily the initiative of the missions in Malawi that helped spawn the secondary school movement⁽¹¹⁾. As in most of sub-Saharan Africa, mission schools produced many of the great and future leaders of their respective countries. As early as the late-1920's Livingstonia mission had started what the Institution called a "High School." It was not a full secondary school, and in 1931 was converted into a teachers-training college (McCracken 1977, 240). The first full secondary school was actually established by the Church of Scotland's Blantyre Mission in 1940. The school was named after the mission's founder -- Henry Henderson (Banda 1982, 116).

It was not long before all the pioneer missions were operating a number of secondary schools, but as it was mentioned in section 5.3.1.2.1, the missions turned these schools over to the government in February, 1978⁽¹²⁾. The tide has since turned and missions are now in the process of reclaiming a portion of their schools from the government. Sentiment has shifted for three reasons: 1) The most significant change took place in 1993 when it became possible for private secondary schools to open in the country. Previous to 1990 such private schools probably would not have been able to survive because so few families earned sufficient income to pay for a private education. But beginning in the early 1990's with a rise in income levels,

(11) For a more thorough explanation of the development of education in Malawi, see section 5.3.1.2.1, "School Development by Church and Mission."

(12) interview: Mr. Gunsaru, Principal Secretary of Higher Education, Ministry of Education, Lilongwe, September 2000.

many parents even prefer private over government schools, resulting in a boom in private schools. The churches now realize that not only would they no longer have to subsidize their schools, but that their schools could actually become a healthy source of income for the church.

2) The government has changed its policy of teaching Bible Knowledge in the government schools. With the election of an Islamic president in 1994, there arose growing unrest by the Muslim community about Bible Knowledge being taught in the government schools, without any offering of Islamic studies. As recently as March of 2000, the government began distributing the new Islamic and Christian curriculum to their schools. Although not yet available in all schools, Islam and Christianity are now being taught as "Religious Studies" in selected schools.

3) The third reason is that most missions have not been completely pleased with how their schools were operated. They accepted the governments funding, but also had to accept the teachers that the government sent them.

In summary, vocational training -- especially in the secondary school sense -- has been a very significant contribution of mission to Malawian society. Christian primary and secondary schools have been, and can be one of the greatest tools of the church for establishing a moral, ethical, and Christian society. It is actually quite unfortunate that during this boom in private secondary schools the church appears stymied. The missions have been very willing to take back their own schools, but a vision to establish even more schools as a ministry of the church, at both the secondary and primary level, is nonexistent. In the past three years, ten to twelve private primary schools have been opened in the capital city of Lilongwe; only two of those were started by a church or mission, and in both cases the Christian schools were founded by expatriate mission workers.

6.5.3 An Assessment of the Church-Planting Phase

There will always be debate in Christian circles about what constitutes a church. And based upon the New Testament record there will even be debate concerning the legitimacy of the existence of the church. But for the purposes of understanding this assessment of mission

methodology the definition of church and church planting will be confined to the traditional idea of a mission in the Pauline genre, of establishing new churches in unchurched areas, whether these churches be indigenous or expatriate, or initiated from African origin, or from a Western denomination.

1) *Biblical Support*

Peter Wagner, in his book Church / Mission Tensions Today, asks the question, "Is the Church really necessary?" (Wagner 1972, 17). Wagner responds by explaining that if one's perspective of church is defined by a building, or a service, or a denomination, then it is problematic. In reference to the biblical norm for church, Wagner states, "the unfolding doctrine of the church distinctly asserts and celebrates the unity and oneness of those who are now in the body of Christ" (Wagner 1972, 23). He subsequently presents the idea of church as depicted in Scripture: 1) the nature of the church is to nurture man's relationship with God, and 2) its function is to glorify God.

2) *Missiological Assessment*

Church planting remains the number one goal and the most popular form of mission work today. Ralph Winter refers to the number of new churches being planted in Africa as "astronomical". In 1972 he estimated that there was at least one new denomination being started every day in Africa (Wagner 1972, 137). These denominations represent a broad spectrum of churches -- from mainline Western denominations to the independent African Initiated Churches (AIC). Allan Anderson, in a *Missionalia* article titled "Challenges and Prospects for Research into AICs in Southern Africa," searches for answers to the church-growth phenomenon in Africa;

Remarkable growth of African Pentecostal churches and the corresponding decline in membership among the older churches. Is there something that African Pentecostalism is doing right, and from which all Christians can learn in our ongoing task of proclaiming the gospel in Africa. (Anderson, *Missionalia*, 1995)

Thus the problem lies not in the acceptance of Christianity in Africa, and it lies not in a shortage of labors, or even a shortage of funding -- the problem is a desperate deficit of trained

pastors and leaders. But the problems of the church planting enterprise is not any different from those first encountered by the New Testament church. J. Christy Wilson writes,

The growth of the Thessalonica Church was dependent upon the grace of God. The hostility of its environment to this gospel and to the infant church was very evident. The heathen had no use for purity, for honesty, for self-sacrifice and service. Here was a helpless church without teachers, without [a] written Bible, without past experience, and without knowledge. No wonder Paul was concerned about their continuance in the faith. (Wilson 1984, 29)

Wilson's statement, "continuance of faith" is the key. Without trained pastors and well equipped leaders, the church in Africa is destined to continue down a road that is full of potholes, dangerous detours, hallow foundations, and confusing sign posts. Less emphasis on church planting and a greater emphasis on leadership training is what Africa desperately needs. John Mbiti denounces excessive church planting and denominationalism as a plague that has created confusion in the church and unnecessarily divided the African people for over a century:

Different Church structures and traditions have been imported from overseas, and African Christians have inherited them without even understanding their meaning or background. Denominationalism is one of the worst divisive elements in modern Africa. (Mbiti 1969, 303)

To place this type of unwarranted emphasis on the establishment and planting of the churches, rather than putting emphasis on the missionary nature of the church, is contradictory of God's intention for the church. Johannes Blauw reminds the church that emphasis in the NT was always on the "going out," not on the "calling in" (Blauw 1962, 111). Instead of the church being the result of God calling His people to Himself, Blauw argues that the outcome should be mission.

Mission, seen under this aspect is not only a *consequence* of Christ's dominion of the world, but it is also the *actualization* of it. The proclamation of the gospel is the *form* of the Kingdom of God. Acts 1: 6-8 must surely be viewed in this light: the expected establishment of the Kingdom for Israel will take place at a point of time determined by God, but the manifestation of the Kingdom is an affair of the witness of men by the power of the Holy Spirit. (Blauw 1962, 105)

As stated earlier, historically, church planting in Africa has been an extension of Western denominationalism. Western denominations formed mission organizations to expand their church abroad. Only after churches were planted would efforts be made to organize them into a denomination. One article in the June, 2000, issue of *Mission Frontiers*, titled "Church

Planting Movements Up Close,” cites the example of a Southern Baptist (United States) missionary in Cambodia. The article claims that a single Baptist mission worker, after “a mentoring relationship with a (single) Cambodian layman” was responsible for directing a church planting movement that established more than 200 churches with over 10,000 members in a ten-year period between 1989 and 1999 (Garrison, *Mission Frontiers*, 2000, 36).

After attending the 1971 Green Lake Conference on Church/Mission Relations, Ralph Winter made the following observation:

Those who concede that church-planting is the primary instrument whereby mankind can be redeemed do not always seem to be effectively employing those key structures that specialize in church-planting. We hear cries on every side to the effect that an indigenous national church is our goal, but the unnoticed assumptions are (1) that only a Western mission can start a new work across cultural boundaries, and (2) that once such a church is established, the church itself will somehow just grow and plant itself in every direction. (Wagner 1972, 132)

Many of the most bitter feuds between foreign denominations in Africa were the result of church-planting infringements. At the same time, as one looks back over the past 130 years of mission work in Malawi, it is the church that has been the one constant. Other forms of mission seem to come and go -- medical, vocational, humanitarian, liberational, educational -- but only the church, albeit in new and mutating forms, has remained as an uncompromising constant for the proclamation of the gospel.

6.5.4 An Assessment of Pastor Training and the Emerging Leadership Development

Paradigm

It is first important that a distinction be made between Pastor Training and Leadership Development. Simply training a preacher to pastor a church does not qualify him, or mean that he has been equipped with the skills necessary to be a leader. Leadership development means preparing an individual to lead others. A leader must be able to win and retain men's allegiance. It means teaching individuals how to take initiative and have ingenuity and integrity.

It means giving an individual all of the tools necessary to be an effective Christian leader. Leadership development must be looked at as the development of the whole man, preparing him holistically for his ministry in the world.

1) *Biblical Support*

It was demonstrated earlier in this chapter that the three years Christ spent with the apostles should be closely scrutinized as the most convincing evidence in scripture of the great importance of leadership development (6.3.3). Jesus chose twelve men to follow Him for three years to heed His instruction and to learn from His example. These were the men upon whom Christ knew He would have to build a lasting church. There are many other examples one could turn to in both the OT and NT. Moses' mentoring of Joshua. Eli the priest raising Samuel. Elisha picking up the cloak of Elijah and continuing his ministry. In the NT, besides the example of Christ, the Apostle Paul was a man who dedicated his life to mentoring others. In Rolad Allen's book, Missionary Methods, St. Paul's or Ours, he says,

Paul did not go about as a missionary preacher merely to convert individuals. The secret of success in this work lies in beginning at the very beginning. It is the training of the first converts which sets the tune for the future. (Allen 1930, 107)

Indeed, Paul's work always began by identifying leaders, and developing them for the work of the church. I. J. du Plessis, in a paper submitted at the twelfth meeting of The New Testament Society of South Africa titled "The Rule of Christ and the Rule of the Church" states that leadership must be developed from within the local church, not from outside. God ordained leadership [*kuberneseis*] as one of the gifts of the body (NTSSA 1977, 24). Dean Gilliland, in his work Pauline Theology & Mission Practice, agrees with this. Very early in the process of establishing a church Paul sought out and trained leaders. Both Allen and Gilliland agree that nothing hampers the progress of a church more than for a mother church, or for an individual founder of a church to hold on to the reins of management for too long.

One of the most destructive habits of missionaries has been to assume, sometimes for years, that no converts, or at most very few, are able to assume leadership. Taking the initiative which Barnabas did with the controversial new Christian, Saul of Tarsus, not only produced the greatest of leaders but also set a pattern that Paul himself followed in his own ministry. (Gilliland 1983, 215)

Probably the greatest advantage to Paul's methodology -- the developing of leaders at an early stage -- is that it both encourages and makes possible a timely contextualization of the gospel. If the contribution of indigenous leadership is held a bay for too long then the assimilation process becomes slow and muddled as outside parenting forces attempt to encode the gospel message into a culture that is foreign to them. This is why it was pointed out in section 6.4 that outside assistance needs to initiate at the leadership development level. Not only for the equipping of national leaders, but for expedient and accurate contextualizing of theology.

2) *Missiological Assessment*

Leadership development has only recently been recognized as both an emerging paradigm of mission, and also a critical need in mission. Augustine Musopole, former chaplain of Colgate University, and current National Director of the Malawi Council of Churches, says that leadership in Malawi is wanting in the sense that the country's Christian leaders are only able to maintain the work done before them -- instead of forging ahead and breaking new ground. He writes,

Most of (Malawi's) leadership is in a maintenance mode and have not the theological ability to transform the churches to become truly Malawian. What is required is people with theological acumen to create a suitable theology and to come up with a confession for the church today in Malawi. The recycling of old theologies will not do. (Musopole 1996, 6)

Charles Van Engen, professor of Biblical Theology of Mission at Fuller Seminary and a graduate of the Free University of Amsterdam, has also recognized leadership as a new paradigm of mission. Van Engen refers to it as "in-ministry formation." He states, "The purpose of the in-ministry paradigm is to form leaders who can lead the church. The focus is on leadership, not ordination, function, profession, legitimation, or any other of a host of issues that sometimes cloud out perspectives of theological education" (Van Engen 1996, 248). Van Engen goes on to say that one of the greatest mistakes the church in the West has made is to assume that seminary graduates can also make competent leaders. He says nothing could be farther from the truth. "In fact, we are in a deep leadership crisis in North America. Position or

function can no longer be equated with leadership" (Van Engen 1996, 248).

No problem is more acute in the African church context than this one mentioned by Van Engen -- the problem of assuming that because a preacher has been trained to pastor, that he will also make a good leader. If there is a leadership crisis in the West, as Van Engen states above, then it is certain that this problem is compounded many times over in the developing world -- especially in Africa. One reason this is true is because there are very few institutions in sub-Sahara Africa that offer a Christian-based Bachelors or Masters-level education⁽¹³⁾. African Bible College has operated two campuses in Africa, one in Liberia and the other in Malawi. Between these two colleges this institution has graduated approximately 350 students. Of those 350 graduates over 50 of them, or roughly 15%, have gone to the United States or Europe for further studies⁽¹⁴⁾. The college's administration office has kept graduate-study records on 32 of these graduates who have studied abroad. 95% of those 32 graduates have left Africa to pursue Masters and Doctoral degrees⁽¹⁵⁾.

In John Weller and Jane Linden's book the question is asked, "Can societies be changed without the introduction of a new form of government?" The implication is that it requires radical change in government to transform society in any significant way. This statement is a sort of endorsement of revolution and insurrection that has plagued Africa's modern history. Change does not always mean a change for the better. If the desire is to better society then it actually requires more than just a change in government -- it requires a reformation of the leadership. And leaders who do not possess Christian ethics and morals are destined to follow

(13) In 1990 ACTEA estimated that there were 742 theological schools in Africa. This figure represents a broad spectrum of Bible colleges, theological institutes and pastor training schools. Detailed statistic on theological institutions in Africa is available in ACTEA's *Tools and Studies* publication. (Bowers, *Evangelical Review of Theology*, Vol. 14, No. 1, January 1990, 57.

(14) Data received from African Bible College's Registrar's office, Lilongwe, Malawi, 1999.

(15) See Appendix A for a list of where ABC graduates are working. At present only 12% of the 32 graduates who have left Africa have returned to the work they left.

a self-centered, power-hungry model of leadership. What Africa so desperately needs is not necessarily more changes in government -- what Africa needs is changes in leadership. It needs men and women who have been equipped to lead, and leaders with morals who are able to live lives above reproach.

2) Historical Exposition of Effectiveness

As this paper approaches the subject of the historical effectiveness of leadership development in Malawi, it should be pointed out that the need for this dimension of mission is not necessarily a recent revelation. As indicated in earlier chapters, Robert Laws, as early as 1926 wanted to establish a Christian university in Malawi (McCracken 1977, 234). Even earlier than that, A.C. Murray, the founder of the DRC's work in Malawi, proposed that a college designed to develop Christian leaders be established by the mission (Fauchelle 1983, 60).

A less well-publicized proposal was the Standing Committee of the Livingstonia Synod's 1958 recommendation that a joint theological college for the three synods be established in Lilongwe (Fauchelle 1983, 67). This institution was later established in Nkhoma, but never as a full university. Therefore it cannot be said that the church has been ignorant of the need for leadership development; instead it has been negligent in making such training a priority of their ministry.

There are two reasons why leadership development has lagged as a dimension of mission in Malawi as well as in Africa in general: 1) There has been an imbalanced dependence upon Western missions for leadership, initiative, and direction. 2) Funding has always been a major problem. Higher education is expensive, and very few missions are willing to make the investment necessary to train Africans on the the continent at the same level that is ordinarily only available overseas. This is an unfortunate and damaging mind set, because exactly the opposite is actually true -- church and mission cannot afford *not* to train their future leaders on the continent. The cost of sending a student overseas for training is astronomical when presented in local currency⁽¹⁶⁾. Consider the following example based on the Malawian

⁽¹⁶⁾As of September, 2000, approximately 60 kwacha equaled one U.S. dollar. To put this in perspective, the average Malawian laborer working in a city earns K50 per day. A university graduate earns approximately K500 per day.

kwacha. An average Christian university or seminary in America costs \$18,000 a year. In the four years it would take to earn a Bachelors degree, including transportation costs, it would cost over 4.3 million kwacha -- or in more practical terms -- 33 years worth of salary for a very well-paid Malawian university graduate.

In addition to the cost factor is the reality of the brain drain that accompanies African leaders leaving to study abroad. When leaders are sent overseas for training the end result is never guaranteed. Not only is there understandable and undeniable tendencies to defect, but the real question is, "Whose needs are being met?" Will an expensive, exclusivistic, Eurocentric education abroad benefit the African church, or is it designed to benefit a Western denomination? As Pieter Theron states,

Theological education in Africa must answer the question: whose interests are we serving - tradition, traditionalism, a non-critical church, an elite group of pastors, denominationalism, or the Western partner churches? (Theron 1995, 48)

A second reason church and mission have been slow to develop localized facilities for leadership development is the perception that the local people cannot afford to pay for the cost their own education. This too has proven to be a great misconception. When African Bible College first opened its doors in 1991, there were many skeptics who asked how the local Malawian would afford to attend a college that was charging \$500 [USD] per annum, (that amount includes tuition, books, meals and dormitory room). But after eight years of operation, and enrolling over 300 students, the college has only once had to dismiss a student for failure to pay their school bill.

African Bible College is not able to operate on what the students pay, and the school has to be subsidized by churches overseas, but there is evidence that there is a large number of students who are willing to pay much more for a good Christian, university-level education. One indication of this is the new proliferation of private schools in Malawi. Since the change in government in 1994, private primary and secondary schools have sprung up across the country. Private primary day-schools charge between \$200 to \$400 [USD] per annum, while private boarding secondary schools cost between \$1,200 and \$2,000 [USD] a year. Malawi may be the fourth poorest country in the world, but there are plenty of parents willing to pay these amounts to give their children a quality education. The same is true, maybe to an even greater

degree, at the higher education level where it is infinitely more difficult to be accepted into a Bachelors-level program at the University of Malawi, in comparison to being accepted into a government secondary school.

6.6 CONCLUSION

This study has been titled, "Reformation of Mission, Reversing Mission Trends in Africa." A call for such a reformation is no small undertaking and requires, among other things, both patience and perseverance. Patience with the slow pace of change, yet perseverance to implement change if mission in Africa is to sustain itself into the next century. It has been stated time and again that Christianity is making great in-roads in Africa -- in some of the most recent statistics as many as 70% of the population in Malawi call themselves Christian (Fiedler 1995, 104), but at the same time it has suffered many defeats. One example, and not an insignificant one, is the Malawian government's resolve to discontinue Bible Knowledge in public schools and supplement it with an Islamic-Catholic-Protestant curriculum.

This call for patience and perseverance should never distract from the urgency of the situation. In Tom Houston's 1992 assessment of world mission, he presents data that delineates the rapid growth of Christianity in Southern Africa:

The region has seen a history of remarkable church growth. Church growth will proceed at a steady rate and Christians will continue to play a solid part in the development of the countries. Half-a-percent a year would bring five million people to Christ in this decade. (Houston 1992, 44)

Consequently, mission in Africa thus stands at a significant crossroad where a critical decision must be made. Will it resolve to change its course and implement a discipleship-oriented methodology that will infinitely broaden the scope and degree of effectiveness of mission, or will it continue down the narrow road of ecclesiocentric missiology?

If the church in Africa determines to implement this reformation of mission it will require engagement on three fronts: 1) the prioritization of leadership development, 2) the initiation of an interdependent relationship between the church in Africa and the church in the West, and 3) a new recognition of the interrelational character of church and mission.

1) First, reformation needs to take place in the development of leadership for the church.

Leadership development, especially at the highest levels, must be made a priority. Kevin Livingston, in his interpretation of some of David Bosch's most prominent missiological themes, states that Bosch believed that mission is the focal point of God's involvement in the world (Kritzing 1990, 9). At first it was Israel, and then it became Christ who was the central figure of God's missionary involvement with the world. Christ passed this torch to the disciples who he trained for the three years during His earthly ministry. Today the locus of interaction is the leaders that church and mission must produce. Without the development of this leadership the church in Africa will lack vision, direction, and purpose. This reformation must also insist on a localization of these developments in order to be able to provide a contextualized theology. The church in Africa needs to break free from the archaic Western world-view which maintains that the African does not need the same level of education on the continent that the rest of the world has available to them.

2) The second area that needs to be addressed is the interdependent nature of mission in Africa and the universal church. The African church -- in this universal age of a global economy, world wide web, and satellite communication -- must equip itself for the 21st century by being willing and prepared to incorporate international manpower and resources. Simultaneously, a new appreciation must be fostered for the contributions that the church in Africa is making to the rest of the world. Contributions have appeared in the form of new theologies, new enthusiasm for the gospel, and the availability of an almost unlimited supply of men and women who are willing to be used and equipped for service in God's kingdom.

3) Third, reformation needs to take place in the church's perception of itself and what its role is in mission. The church in Africa must exploit the advantages of the interrelational character of mission and church. No longer is mission for the church, but the church for mission. The church needs to learn that if it is to be able to implement all the various activities of the church, such as church-planting, social involvement, health ministries, etc., then discipleship making must be made a perennial priority. It is impossible for the church in Africa to function in the many modes of mission, especially in this time of great harvest, without skilled, trained, well developed and well-rounded leadership.

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Linsz, Dan, former SIM mission dependent. Interview by author, 18 November 1998, Lilongwe, Malawi.

Mawolo, Irving, graduate of African Bible College in Liberia. Interview by author, 17 November 1998, Lilongwe, Malawi.

Mkandawire, Watipaso, member of Malawi's Department of Immigration Oversight Committee. Interview by author, March 1998, Lilongwe, Malawi.

Munondiripo, Passport Officer, Zimbabwe High Commission in Malawi. Interview by author, 18 November 1998, Lilongwe, Malawi.

Nyanja, Rt. Reverend Peter N., Central Region Bishop of the Anglican Diocese of Lake Malawi. Interview by author, 28 November 1999, Lilongwe, Malawi.

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AFRICAN BIBE COLLEGE GRADUATES **1995-2000**

CLASS of 1995

Rodrick Banda

National Ministry Field Organizer
Scripture Union, Malawi

McAlly Chang'anamuno

Assistant Registrar
African Bible College, Malawi.
M.A. in C.E. (candidate)
Luther Rice Seminary, Georgia

Richard Chavinda

Dean of Academics
Liberty Private Secondary School

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Living Our Faith Pastoral Letter from the Catholic Bishops 1992

To be read in every Catholic Church on 8th March 1992 the first Sunday of Lent

Note. Each Bishop will be in his respective cathedral on this day.

Dear Brothers and Sisters in Christ,

As we commence this time of the Lord's favour, we, your bishops, greet you in the name of Our Lord and Saviour Jesus Christ.

Introduction

As a community journeying in faith and hope we recognize and accept the Lord's invitation proclaimed again in this time of Lent. On Ash Wednesday we receive ashes with the prayer: *'Repent and believe the Good News.'* This prayer introduces the period of Lent when we shall enter once more into the saving mysteries of the Lord's death and resurrection.

Christ began his public ministry by proclaiming: *'Repent and believe the Gospel'* (Mark 1:15). In this proclamation he states the programme of his ministry: to call all humankind in and through His life and resurrection to conversion and witness. People in every age and culture are called to this conversion and to respond in commitment and faith.

In this conviction we, your leaders in the faith, come to share with you what this faith invites us to as a church in the Malawi of today. We place this exhortation under the guidance of the Holy Spirit and the patronage of Mary, Queen of Malawi and of Africa.

1. The Dignity and Unity of Humankind

Man and women, created in the image and likeness of God (Genesis 1:26), carry in themselves the breath of divine life. Each created person is in communion with God. He or she is 'sacred', enjoying the personal protection of God. Human life is inviolable since it is from God and all human beings are one, springing as they do from a single father, Adam, and single mother, Eve, *'the mother of all those who live'* (Genesis 3:20).

The unity and dignity of the human race have been definitively sealed in Christ the Son of God who died for all, to unite everyone in one Body. Rejoicing in this truth we proclaim the dignity of every person, the right of each one to freedom and respect. This oneness of the human race also implies equality and the same basic rights for all. These must be solemnly respected and inculcated in every culture, every constitution and every social system.

2. The Church and Society

Because the Church exists in this world it must communicate its understanding of the meaning of human life and of society. As Pope Paul VI says: *'the Church is certainly not willing to restrict her action only to the religious field and dissociate herself from man's temporal problems'* (The Evangelization of Peoples, no. 34). In this context we joyfully acclaim the progress which has taken place in our country, thanks in great part to the climate of peace and stability which we enjoy. We would, however, fail in our role as religious leaders if we kept silent on areas of concern.

3. The aspiration to greater equality and unity

In our society we are aware of a growing gap between the rich and the poor with regard to expectations, living standards and development. Many people still live in circumstances which are hardly compatible with their dignity as sons and daughters of God. Their life is a struggle for survival. At the same time a minority enjoys the fruits of development and can afford a life in luxury and wealth. We appeal for a more just and equal distribution of the nation's wealth.

Though many basic goods and materials are available, they are beyond the means of many of our people. One of the reasons for this is the deplorable wage structure which exists. For many, the wages they receive are grossly inadequate (for example, employees in some estates, some domestic workers and brick-makers), and this leads to anger, frustration and hopelessness. Another example of glaring injustice is the price paid to producers, especially subsistence farmers, for some of their crops. We wish to state that every person has a right to a just reward for work done, a wage which will ensure a dignified living for his or her family.

Not only has the worker a right to be paid justly by his employer, but he also has a duty honestly and responsibly to do the work for which he is

employed. We would like to remind all Christian workers that their first duty on receiving their earnings is to look to the adequate support of their family. All too often workers spend their salaries for selfish purposes. Bribery and nepotism are growing in political, economic, and social life. This causes violence and harm to the spirit of our people. Honesty, righteousness, respect, equal opportunity for all: these must be the qualities which guide our nation as it grows and develops into the future.

One of the cornerstones of the nation is 'unity'. This reflects the will of our Creator that we live in mutual respect and oneness. Tribalism, apartheid (whether economic or social), regionalism and divisions are contrary to the call and truth of humankind. We call all the faithful to celebrate our common birth and destiny in mutual respect, acceptance, justice and love.

4. The right to an adequate education

A society which values its future affords the highest priority to providing education for all its young people. As it is commonly put: 'Young people are the future of the nation'. A sound education will aim at the following:

- i. creating an environment favourable to the physical, emotional, intellectual, relational and spiritual development of pupils.
- ii. developing in each student a respect for others and a recognition of civic responsibilities.
- iii. promoting the creative potential of students. The unique and diverse talents of every individual are recognized and encouraged.
- iv. instilling an appreciation of the students' cultural heritage, i.e. the linguistic, musical and artistic legacy inherited from the past.
- v. providing the students with appropriate training and skills which will equip them to make a living in the actual circumstances of our country.
- vi. seeking excellence, while aiming to provide education for everyone.

5. Problems of our educational system

At the outset, we wish to record how greatly we esteem and applaud the efforts which have been made by the government to provide education at all levels. The work of the Churches in this field has also contributed greatly to the advancement of our people. Nevertheless we feel it necessary to draw attention to some of the problems which beset our educational institutions at present:

a. Illiteracy

Illiteracy is one of the principal causes of poverty and lack of development. It cannot be said that we have succeeded in promoting the creative potential of our citizens while there remains a large scale problem of illiteracy in our society. It must be recognized that this is a problem which cannot be solved by state initiatives alone. Since a great responsibility lies with parents, we urge them to recognize their duty by sending their children to school.

b. Falling Standards, Overcrowding and Shortage of Teachers and Materials

It is more and more widely recognized that standards of education are not only not rising, but are actually falling. Clearly there can be little hope of creating an environment favourable to the emotional, intellectual and spiritual development of pupils when schools are grossly overcrowded and suffer from a serious lack of teachers. While the present acute shortage has been made much worse by the policy of requiring all teachers to remain in their own regions,¹ final solutions to these problems will also demand generous increases in the resources made available to education. This will have very practical implications for the way in which our national priorities are established and the budget distributed.

c. Unequal Access to Education

The criteria used in the selection of pupils for secondary schools and third-level institutions should be known to all and be seen to operate fairly. Nor should they work to the disadvantage of particular individuals or groups. Access to education should not depend on whom the candidate knows nor on how much money he possesses.

d. Discipline

We believe that indiscipline is a major problem in secondary schools. It will not be solved by threats of punishments. There is a need to examine the underlying reasons for this state of affairs. Among them are:

¹ Since 1989 all teachers have been required to work in their region of origin - an attempt for political reasons to limit the influence of teachers from the north of the country who had occupied senior positions throughout the national educational system. The result has been grave staff shortages especially in the south and a surplus of well-qualified teachers in the north.

- i. Failure of parents to exercise their responsibility towards their children as they grow older.
- ii. Lack of co-operation between parents and school authorities.
- iii. Frustration due to poor or uncertain job opportunities.
- iv. Manipulation of the selection process to include undeserving students.
- v. Lack of support from higher authorities when action has been taken, or needs to be taken, by the school.

6. Church-State partnership in education

Improvements will come about in the educational system only if there is mutual trust and genuine partnership between the different interested groups in society, i.e. parents, teachers, the Church and the State. We recognize the importance of Church-State participation in this area. On the one hand, the Church has a responsibility to support in every way possible the educational goals of the government. On the other, the government has a duty to respect the rights and legitimate aspirations of the Churches. Only through such a mutual recognition of rights and responsibilities will a fruitful partnership between Church and State be realized in practice.

7. Adequate health services for all

Equality among citizens and the demands of justice call for policies which aim to provide adequate health care for all without distinction. The following principles have always guided us in this vital area of concern:

- i. Life is sacred. It is a gift from God to be valued from the moment of conception until death.
- ii. Human beings can never be reduced to the status of objects. We recognize that our bodies are temples of the Holy Spirit.
- iii. Every person is of equal dignity. The value of human life is not to be measured by one's age, possessions or position in society.

8. Difficulties experienced in our health services

We wish to pay tribute to the achievements of the government of Malawi in extending health services with the aim of providing the best possible care for all. Particularly worthy of mention has been the establishment of an excellent system of primary health care. The notable contribution of the churches through their extensive network of hospitals and health centres is deserving of special praise.

At the same time we are aware of the severe difficulties which the health services are experiencing at present:

a. *Overcrowding and Lack of Personnel*

Without doubt the most serious problem is the acute shortage of health centres to cater for the population. One cannot claim to uphold the principle of the sanctity of life if provision has not been made for even minimal health care for every person. This is a priority which a society cannot ignore if it wishes to be a caring and compassionate community. It must be recognized that if this problem is to be tackled, it will demand the allocation of more resources from the State.

b. *The Vocation of Caring for the Sick*

Caring for the sick is a calling from God of a special dignity and importance. It can never be seen as just another job or another way of earning one's living. While we greatly value the generous dedication to service of many of those who work in the medical field, we cannot ignore that the quality of medical care is often seriously inadequate, (for example, patients being unattended to for long periods of time, the lack of commitment on the part of some personnel, and the failure to recognize each patient as one's brother or sister in need). We therefore invite all health workers to serve every patient without exception with responsibility and true dedication.

c. *Inequality in Medical Treatment*

Absolute equality of access to health care for all citizens is difficult to achieve. However, this is an ideal which must always be striven for. The guiding principle determining whether a patient will receive priority treatment ought not to be his apparent usefulness or his position in society. Rather, every person, whether rich or poor, educated or not, blood relative or not, has equal right to receive health care. The practice of stealing and re-selling medicines seriously threatens this right.

9. The tragedy of AIDS

It is heartening to note the extensive health education programmes currently in operation in the state. One cannot fail to stress the importance of preventive measures particularly in respect of contagious diseases. The current epidemic of AIDS is a case in point. All recognize that in the pre-

sent circumstances where no cure for AIDS is available, prevention in the form of health education is the only way of combating this problem.

We want to encourage the efforts undertaken in that direction and hope they can still be intensified: true facts about the disease should be made public more readily; information made available to all; personnel and resources freed for the treatment and counselling of the victims and their families.

However, preventive methods must respect God's law and enhance the dignity of the human person. It is most regrettable that little attention is paid to the fact that faithfulness to the Gospel's teaching on conjugal fidelity is the single most effective method of preventing the spread of this tragic illness. We strongly object to the dissemination of the view that the use of condoms is the remedy against this epidemic.

Besides the immorality involved in the indiscriminate distribution and use of condoms, we must be aware how much they contribute to spreading a false sense of security and encouraging a promiscuity which can only aggravate the existing problem. We appeal to Christian parents to protect and counsel their children against such practices and to guide them as to a true Christian understanding of sexuality.

10. Participation of all in public life

In their writings to the Christians, both the apostles Peter and Paul note how the Holy Spirit grants the members of the Christian community gifts of all sorts for the benefit to the community. "On each one of us God's favour has been bestowed in whatever way Christ has allotted it ... To some his gift was that they should be apostles; to some prophets; to some evangelists; to some pastors and teachers ..." Whatever the gift, the purpose is one: "to knit God's holy people together for the work of service to build up the Body of Christ" (Ephesians 4:7-16; cf. 1 Peter 4:10-11).

African society has traditionally recognized that what is true of the church is also true of any society: its strength resides in recognizing the gifts of all and in allowing these gifts to flourish and be used for the building up of the community. "Mutu umodzi susenza denga."² No one person can claim to

² Lit. "One head cannot lift a roof", i.e. you cannot do anything effectively on your own.

have a monopoly of truth and wisdom. No individual – or group of individuals – can pretend to have all the resources needed to guarantee the progress of a nation. "Msinje wopanda miyala susunga madzi."³ The contribution of the most humble members is often necessary for the good running of a group. "Wopusa anaamba ng'oma wochenjera navina."⁴

11. Freedom of expression and association

Moreover human persons are honoured – and this honour is due to them – whenever they are allowed to search freely for the truth, to voice their opinions and be heard, to engage in creative service of the community in all liberty within the associations of their own choice. Nobody should ever have to suffer reprisals for honestly expressing and living up to their convictions: intellectual, religious or political.

We can only regret that this is not always the case in our country. We can be grateful that freedom of worship is respected; the same freedom does not exist when it comes to translating faith into daily life. Academic freedom is seriously restricted; exposing injustices can be considered a betrayal; revealing some evils of our society is seen as slandering the country; monopoly of mass media and censorship prevent the expression of dissenting views; some people have paid dearly for their political opinions; access to public places like markets, hospitals, bus depots, etc., is frequently denied to those who cannot produce a party card; forced donations have become a way of life.

This is most regrettable. It creates an atmosphere of resentment among the citizens. It breeds a climate of mistrust and fear. This fear of harassment and mutual suspicion generates a society in which the talents of many lie unused and in which there is little room for initiative.

12. Fostering participation

We urgently call each one of you to respond to this state of affairs and work towards a change of climate. Participation in the life of the country is not only a right; it is also a duty that each Christian should be proud to

³ Lit. "A river without rocks does not keep water", i.e. all parts contribute to the welfare of the whole.

⁴ Lit. "The fool beat the drum while the wise danced", i.e. even the one who is considered to be foolish may have something important to contribute to the group.

assume and exercise responsibly. People in positions of authority, in government and administration, have a particular duty to work for the restoration of a climate of trust and openness. However participation will remain a fiction without the existence of adequate channels of expression and action: an independent press, open forums of discussion, free association of citizens for social and political purposes, and the like ...

13. "The truth will set you free"

A first step in the restoration of the climate of confidence may be taken by recognizing the true state of the nation. "*The truth will set you free*" (John 8:32). These words of Christ do not have an exclusively religious meaning. They also express a deep human reality.

For too long we have refused to see that, besides the praiseworthy achievements of the last decades, our country still suffers from many evils: economic and social progress does not trickle down to the mass of the people; much still remains to be achieved to make adequate education and health services available to all; the AIDS problem presents an incredible challenge, recurrent unfavourable climatic conditions often account for poor crops and subsequent misery for the people ...

People will not be scandalized to hear these things; they know them. They will only be grateful that their true needs are recognized and that efforts are made to answer them. Feeding them with slogans and half-truths – or untruths! – only increases their cynicism and their mistrust of government representatives. It gives rise to a culture of rumour mongering. Real progress can only be attained when the true problems and the real needs are identified and all resources are channelled towards solving them.

Let us add here that people in positions of responsibility have an obligation to know the actual conditions in which their people live and to work tirelessly for their betterment. They should be willing to allow their performance to be judged by the people they serve. Accountability is a quality of any good government. People are entitled to know how their representatives fulfil their duties. No disrespect is shown when citizens ask questions in matters which concern them.

14. A system of justice which works fairly

We would like to draw your attention to another area of life in our society. We cannot ignore or turn a blind eye to our people's experience of unfairness and injustice, for example those who, losing their land without fair compensation, are deprived of their livelihood, or those of our brothers and sisters who are imprisoned without knowing when their cases will be heard.

In a just society, a citizen must have easy access to an independent and impartial court of justice whenever his rights are threatened or violated. In particular, before a penalty is imposed, it is in the interest of justice and human dignity that the accused be informed in good time of the charge against him and be granted opportunity for a fair trial, and where necessary, the possibility of legal counsel. We call upon all and particularly those responsible for the administration of justice to ensure not only that procedures are respected but also that impartial judgment is rendered to the accused person. This will only be possible if the administration of justice is independent of external influence, political or other. Our bond of brotherhood and sisterhood in the one body of Christ and our solidarity as a people should, in love, compel us to hunger for the justice and righteousness of the Lord in our society.

In this context, we recall the words of Jesus at the beginning of his ministry:

"The Spirit of the Lord is on me, for he has anointed me to bring the good news to the afflicted. He has sent me to proclaim liberty to the captives, sight to the blind, to let the oppressed go free, and to proclaim a year of favour from the Lord" (Luke 4:18-19).

This appeal for fair treatment should also be heard within the Church. We want to recall the importance of adhering to procedures which have been instituted to promote justice and protect the rights of the faithful. Our Church communities do need well established and competent forums for hearing various cases, complaints and grievances of their members. Those of us who have to pronounce judgment on persons and situations are to view the exercise of their authority as a service of the truth for the common good as well as for the well-being of the individual. In particular, we exhort the people of God to respect the right of defence of those accused of having committed offences.

Conclusion

15. "Love tenderly, act justly, walk humbly with your God" (*Micah* 6:8)

The issues raised in this letter will obviously require an ongoing and more in depth reflection. It is the church's mission to preach the Gospel which affects the redemption of the human race and its liberation from every oppressive situation, be it hunger, ignorance, blindness, despair, paralyzing fear, etc. Like Jesus, the advocate of the poor and the oppressed, the believing community is invited, at times obliged in justice, to show in action a preferential love for the economically disadvantaged, the voiceless who live in situations of hopelessness.

The human rights and duties identified in this pastoral letter for our reflection are only some of the issues that our God invites us to consider seriously. In our response to God, we humbly recognize that though a gifted and blessed people, we are not a perfect community. If some of our personal weaknesses, biases and ambitions are not purified by the word of God and just laws, they can very easily destroy peace and harmony in our societies and communities. We hope that our message will deepen in all of us the experience of conversion and the desire for the truth and the light of Christ. This will prepare us for the worthy celebration of Easter, the feast of the risen Lord in whom we see ourselves as a risen people with dignity restored.

Archbishop	J. Chiona
Bishop	F. Mkhori
Bishop	M.A. Chimole
Bishop	A. Assolari
Bishop	A. Changwera
Bishop	G.M. Chisendera
Monsignor	J. Roche

CHURCH AND MISSION LEADERSHIP DEVELOPMENT SURVEY

CHURCH, MISSION OR NAME OF MINISTRY: _____

ADDRESS: _____

PERSON COMPLETING SURVEY: _____

TITLE: _____ DATE: _____

WHAT YEAR DID YOUR ORGANIZATION BEGIN ITS WORK IN MALAWI? _____

=====

1. What types of ministries is your church/mission/ministry involved in? (please circle all that apply):

- a. church planting
- b. pastor training
- c. lay leadership development
- d. higher education (post secondary school)
- e. primary schools
- f. secondary schools
- g. vocational training
- h. rural village ministries
- i. health related
- j. other (please list)

2. What do you perceive to be the primary purpose of your church/mission/ministry? _____

3. What level of education are your pastors required to have before they can be ordained? (please circle one):

a. Standard 8 or lower

b. JCE

c. MSCE

d. diploma in theology

e. university graduate

f. masters of divinity

g. other _____

h. not applicable to your ministry

4. What is the title of highest post one can hold in your organization? (ie. General Secretary, Director, President):

5. What level of education does your church/mission require for the highest office in your organization?

a. Standard 8 or lower

b. JCE

c. MSCE

d. diploma in theology

e. university graduate

f. masters degree

g. Ph.D.

6. Please estimate the total number of officers (ie. pastors, clergymen, General Secretary), who hold a salaried office in your church/mission, (please do not include foreign missionaries): _____

7. Please indicate how many pastors/clergymen/officers in your church/mission have attained the following levels of education as their highest level of education:

- a. Standard 8 or lower.....
- b. JCE.....
- c. MSCE.....
- d. theological college or institute...
- e. university graduate.....
- f. masters degree.....
- g. doctorate degree.....
- total

(the total should be the same as your answer to number 6).

8. How many foreign missionaries do you have assisting your church/mission? _____

9. Please indicate how many of your foreign missionaries have attained the following levels of education as their highest level of education:

- a. Standard 8 or lower.....
- b. JCE.....
- c. MSCE.....
- d. theological college or institute...
- e. university graduate.....
- f. masters degree.....
- g. doctorate degree.....
- total....

(the total should be the same as your answer to number 8).

10. Does your mission/church have its own institution in Malawi for training pastors or leaders? (circle one): Yes No

11. If "yes", please give the name of your church/mission's main training institution: _____

12. If "yes", what are the minimum educational requirements to enter this institute? (circle one):

- a. Standard 8 or lower
- b. JCE
- c. MSCE
- d. diploma in theology
- e. university graduate
- f. other _____

13. Estimate how many officers/pastors in your organization have been sent outside Malawi for further theological education in the past 10 years: _____

14. Please list the institutions outside Malawi where your officers or pastors have gone for training. Please also indicate how many of your people have attended each institution in the past 10 years, and what degrees they attained, (please use back of sheet if necessary):

NAME OF INSTITUTION	NO. ATTENDING	DEGREE ATTAINED
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
total.....		_____

(the total of "NO. ATTENDING" should be the same as your answer to #13).

15. Please explain any future plans that your organization might have for developing Christian leaders:

16. Do you feel that the churches and missions in Malawi are training enough leaders? Yes No

Please comment: _____

17. In your opinion do you feel that the churches and missions of Malawi are training its leaders at an adequate level?

Yes No

Please comment: _____

18. How important do you feel Christian Leadership Development is to the future of Christianity in Malawi?

- a. extremely important
- b. important
- c. not very important
- d. not necessary
- e. other _____

19. If African Bible College were to develop a masters level degree programme, would anyone in your organization be interested in attending? Yes No

MANAGEMENT DEVELOPMENT SURVEY

20. If African Bible College were to develop a masters level degree programme, would your organization consider sponsoring any of your officers/leaders to attend such an institution?

Yes

No

Maybe

21. Any additional observations or comments you would like to make concerning leadership development in Malawi would be greatly appreciated, (please use a separate sheet if necessary).

MANAGEMENT DEVELOPMENT SURVEY

NAME OF COMPANY: _____

PERSON COMPLETING SURVEY: _____

TITLE: _____ DATE: _____

- =====
1. *Briefly state the nature of your company's business:*

 2. *Approximately how many years has your company operated in Malawi?*

 3. *Approximately how many people does your company employ?*

 4. *Approximately how many employees hold senior management positions?*

 5. *What is the minimum educational requirement to hold a senior management position in your company? (circle one):*
a. MSCE (secondary school leavers certificate)
b. bachelors degree
c. masters degree
d. other _____
 6. *What is the title of the most senior post one can hold in your company? (eg. Director, President, M.D., C.E.O.):*

 7. *What level of education does your company require for the most senior post in you company? (circle one):*
a. MSCE (secondary school leavers certificate)
b. bachelors degree
c. masters degree
d. PH.D
e. other _____

8. Please indicate approximately how many senior managers in your company have attained the following levels of education as their highest level of education:

- a. MSCE.....
- b. bachelors degree.....
- c. masters degree.....
- g. doctorate degree.....
- total

(the total should be the same as your answer to number 4).

9. Approximately how many officers in your company have attained training or degrees outside Malawi:

10. Do you feel that the educational opportunities in Malawi are adequate for the training of your senior managers? (circle one):

Yes No

11. If your answer was "No", what type of degree programmes would you like to see offered in Malawi?

.....

.....

THANK YOU VERY MUCH FOR YOUR TIME!

AMENDMENT TO SURVEY QUESTIONS

1. In the survey you completed last August you stated that there are approximately _____ employees at your company who hold senior management positions. How many of these are Malawians, and how many are non-Malawians?

Malawians _____ Non-Malawians _____

2. Please indicate the highest level of education attained by the senior managers referred to in Question 1:

	Malawians:	Non-Malawians:
- Secondary School	_____	_____
- Certificate in Related Field:	_____	_____
- Diploma	_____	_____
- Bachelors Degree	_____	_____
- Masters Degree	_____	_____
- Doctoral Degree	_____	_____

TOTAL : _____
(totals should be the same as your answer to Question 1).



PART VI - OBJECTIVES AND FUNCTIONS OF THE AGENCY

STATEMENT

8.-(1) The general objective of the Agency shall be to promote, attract, encourage and facilitate local and foreign investment in Malawi and, without prejudice to the generality of that objective, the Agency shall have the following functions-

(a) to facilitate and support all aspects of the investment process in Malawi including, but not limited to, the timely receipt of Government approvals, permits, licenses, registrations and the fulfillment of any other regulatory authorizations;

(b) to provide courtesy services to investors;

(c) to provide information relating to investment in Malawi;

- MIPA
- (d) to identify partners in or outside Malawi for joint venture business opportunities in Malawi;
 - (e) to liaise and generally interact with local and international financial institutions for the benefit of investors;
 - (f) encourage expansions and new investments by existing investors in Malawi;
 - (g) to develop a favourable investment image of Malawi regionally and outside the region;
 - (h) to undertake investment promotion missions within the region and outside the region;
 - (i) to recommend to the Government changes in the statutory and administrative framework relevant to the investment climate of Malawi and to make representations against or regarding any changes to any such statutory or administrative framework, and
 - (j) to consult with private sector entities with a view to enabling the Agency to make recommendations to the Government for the improvement of the investment climate of Malawi.
- (2) For purposes of this Act, the Agency shall accord priority to investment in-
- (a) manufacturing;
 - (b) agriculture;
 - (c) mining;
 - (d) fisheries;
 - (e) tourism;
 - (f) forestry; and
 - (g) such other productive sectors as the Agency may, from time to time, determine with the approval of the Minister.



**SECRETARY TO THE MINISTER OF STATE
(DEPARTMENT OF HUMAN RESOURCE MANAGEMENT AND DEVELOPMENT)**

Ref. No. PD/TO/3/IV/255

27th July, 1998

The Director
African Bible College
P.O. Box 1028
LILONGWE 3

Dear Sir

**RE: RECOGNITION OF AFRICAN BIBLE COLLEGE
AS A DEGREE AWARDING INSTITUTION**

Please refer to various letters between African Bible College and this Department regarding the above mentioned subject.

I am pleased to inform you that following considerable consultations on the matter, Government has approved recognition of African Bible College as a degree awarding institution. Consequently, the degree offered by your institution has been recognized by Government for employment and advancement purposes within the Civil Service and other sectors.

However, you may wish to note that during the assessment of your college, a number of observations were made which call for your consideration and attention in the following areas:-

- (a) Adoption of external examiners system to improve credibility.
- (b) Use of more textbooks for your syllabus other than depending on one textbook only and its contents.

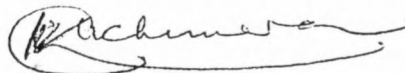
.../2

- (c) Contextualizing some of the teaching materials to Malawi other than depending entirely on the context in United States of America, e.g. Anthropology.
- (d) Widening the scope of examination approach rather than depending mostly on multiple choice questions.
- (e) Increasing the number of reference books.

I should be grateful for your written comments on (a) to (e) above for further consideration. A Government committee that is responsible for assessing various qualifications will continue to work with you on these issues as a continued effort to assist the College to promote quality education in Malawi. For one thing, Government appreciates the role already being played by your College in the area of education and other endeavours.

In view of this, the Department will in future liaise with you on how your graduates are fairing in the various sectors where they are now employed.

Yours faithfully



P. V. Kachimera

SECRETARY TO THE MINISTER OF STATE (DHRMD)

developments, to hand over power rapidly. Then the weaknesses of the educational system and Council's control up to this point became all too apparent. That the Nkhoma Synod was able to survive was really because many D.R.C. ministers stayed on in the Mission as there were not enough trained African personnel in the 60s to take over.

8. In the 1950s Malawian tutors were appointed to the theological college at Nkhoma for the first time and in those years, discussion began about the three Synods having combined theological training college (to be discussed in the following section).

V. The Joint Training Programme 1963–1983

(a) At Nkhoma. *The Joint C.C.A.P. College*

The Standard Committee of the Synod of Livingstonia in 1957 discussed at length a letter from the Clerk of the General Synod of the C.C.A.P. about a proposed C.C.A.P. Theological School at Nkhoma.⁵³⁹ A Board would be set up and the Synod of Nkhoma would administer the school. The staff would be appointed by the Board and English would be the language of instruction, supplemented by discussions in the vernacular of the students. If a two level course was held, the balance of English and vernacular would vary. Practical training was to be largely in the vernacular of the students. The admission standard was to be Standard Six as a minimum and the two level course suggested should also have supplementary lectures for the more qualified students so as not to hold them back but carry them to a more advanced level. A previous interchange of curriculum showed that there would be ready agreement on the subjects taught. The course was to consist of an admission course of two to three months to be followed by a three year course with one year on probation. A survey of accommodation was needed. All students should be under uniform conditions as regards travel, upkeep and equipment etc. The students would be under the constitution of the General Synod of the C.C.A.P., exercised by the Session of Nkhoma. No fees would be charged and tutors' salaries would be paid by the Mission and African tutors by their Synod. Doctrinal discipline of the tutors would be exercised by the General Synod. The Livingstonia Synod proposed the Rev. S.K. Msiska as their African tutor.⁵⁴⁰ This proposal was approved by the Synod that year. The course would begin in May 1958.

Some problems seem to have arisen over the joint college being sited at Nkhoma as the course did not begin in May 1958 as proposed, and in March 1958 the Standing Committee of the Livingstonia Synod discussed the siting of the college and made suggestions about a joint theological training college at Nkhoma or at Lilongwe, the proposed new capital of Malawi. It was felt that it was desirable to have a single college for the C.C.A.P. as a symbol of unity for the Church and as a sign of the independence, enterprise and responsibility of the C.C.A.P. They approved of the joint college on a new site as it was felt that the day of the Mission Station being the best site was past and it would not be possible for the C.C.A.P. to take over theological training at Nkhoma. It was suggested that a new theological college be built at or near Lilongwe which was a big and growing township with easy communications. Lilongwe also appealed to the Committee because it felt that urbanization had been taking place there and it had been neglected by the missions because of their mainly rural positions. It was also felt that an urban setting was more suitable for ministerial training even for rural ministers. Another advantage of Lilongwe would be that Tumbuka, the language of Northern Malawi, (Livingstonia Synod) was used in Lilongwe.

Finally, it was felt that a full theological college of the Reformed faith could be established there and this would attract students from all recognized denominations. (These statements seem to reflect the thinking of a missionary or missionaries and may in fact be Watt's.)

Little progress was made and at a Special Meeting of the Synod of the C.C.A.P. (Ninth General Synod) held in April, 1958,⁵⁴¹ the importance and extreme urgency of having one theological college for the C.C.A.P. was discussed and a committee appointed in 1956 was enlarged by the addition of two representatives from each Synod. The Committee was to prepare detailed plans for the establishment of a United College and report within one year to all Synods for their consideration and approval. In 1961 Livingstonia Synod closed its college and continued discussions on a joint theological college. This began in January 1963, at Nkhoma. Twelve students were admitted to a three year course.

The General Synod of the C.C.A.P. in 1964, heard a report from the secretary of the Theological Board, who reported on the Board's work since its inauguration in 1963. He said that the joint college was a success but uncertain factors made detailed planning difficult at that stage. Financial difficulties were also reported, with

⁵³⁹ Synod of Livingstonia Minutes, National Archives, Zomba, 7–8 December 1957.

⁵⁴⁰ Standing Committee of Livingstonia Synod Minutes, National Archives, Zomba, April 1957.

⁵⁴¹ Minutes of the Ninth Synod (Special) held at Livingstonia, 18–21 April 1958, (Zomba Theological Library). Minute 36, p. 7.

Synods being overdue with contributions to the College.⁵⁴² It can thus be seen that the Livingstonia Synod's suggestion of Lilongwe as a possible site for the new joint college had been over-ridden and Nkhoma had been chosen. Probably financial reasons dictated this choice.

The General Synod of the C.C.A.P. in 1964 also received a report from the Central African Theological Committee who said that the outstanding results of its work were:

- (a) they were initiating steps whereby a Chair of Theology was instituted at the University College in Salisbury;
- (b) procuring funds for building up Epworth Theological College, Salisbury
- (c) the institution of the Central Africa Diploma in Theology
- (D) the appointment of the Rev. M. Lee, P.O. Box 7, S. Rhodesia, as Director of a Correspondence Course in Theology, and Registrar of the Diploma Course.⁵⁴³

The General Synod heard this report of the very Rev. C.J.E. Watt with interest. Watt was the first principal of the joint college at Nkhoma from 1963 to 1969. The Rev S.K. Msiska represented Livingstonia Synod as their tutor. They (Livingstonia) reported to the General Synod in 1964 that the new continuous theological training programme should ensure an adequate supply of ministers in future.⁵⁴⁴ Further training of ministers was taking place and five had received or were receiving overseas training at this time. It was costing approximately £111 per annum to train a student for a three year course at Nkhoma Joint College.

In the 1968 Minutes of General Synod it reported that the Synod decided that the College course should be four years instead of three.⁵⁴⁵ Since 1964, the College had granted Certificates of fitness for probation to twenty-four students, eight of whom had come from Livingstonia. In that same year there were seven students in training from there. It was also mentioned in this report that the Rev. S.K. Msiska, Livingstonia's representative on the College has continued to take a noteworthy part in the African History Workshops held in different centres.

The general attainment of the students was reported to be disappointing as there were too many minimal passes recorded and a number of students admitted had to be withdrawn after a short trial period.

The College roll had been irregular and had not reached the planned intake envisaged. The running of a three year course concurrently with the new four year course would place a greater strain on the staff.

The staff endeavoured to supply post-college courses in-service training for ministers although Institutes of Theology in Nairobi, Mindolo, Salisbury and Kampala, took up much of the staff's time that would have been available for this work.

It was also reported that costs of training students had risen considerably; it was costing £155 per annum to train a student for the ministry. Contact had been maintained with the Central African Theological Committee and correspondence courses in Theology were available for all interested students who had G.C.E. passes in five subjects including English language. It was hoped that University recognition would be given to students with that qualification who pass the Diploma in Theology and this qualification would make a successful student eligible for admission to the B.A. (Theology) course in Salisbury.⁵⁴⁶

Finally, the General Synod in its deliverance, approved of the Theological College Board's proposal to build a new college at Zomba and encourage all Synods to make suitable contributions to the expenses of building and running such an institution. It also approved of the continued conversations with the Church of the Diocese of Malawi, (Anglican Church of Malawi) on the subject of combined Theological training.⁵⁴⁷ The report of the Board pointed out that Zomba offered opportunities of expansion and close proximity to the University of Malawi would also be beneficial. Capital costs were expected to be heavy, in the vicinity of £80,000 for the full scheme and running costs would be higher than the churches were bearing at that time with Nkhoma.

The General Synod in 1972 decided that the Theological College be under the control of the General Synod of the C.C.A.P. but any change in the constitution of the Theological College Board should be approved by individual Synods and should come into action when approved by them.⁵⁴⁸

The General Synod also decided to move the theological college from Nkhoma to Zomba as soon as the necessary buildings were available, probably in 1974. Two hundred thousand Malawian kwacha would be needed for the initial cost and the running costs were estimated to be approximately nineteen thousand kwacha a year which meant an annual increase from three hundred and seventy eight kwacha per student to four hundred and eighty kwacha. The General Synod set up a Centenary Fund Committee to raise three hundred thousand

⁵⁴² Minutes of the General Synod held at Nkhoma 10-13 September 1964, Minute 33, p. 9 (Z.T.C. Library).

⁵⁴³ Ibid. Minutes 34, p. 9.

⁵⁴⁴ Ibid. Appendix III, p. 12.

⁵⁴⁵ Minutes of the General Synod held at Livingstonia 4-5 September 1968, (Z.T.C. Library), Minute 11, p. 3.

⁵⁴⁶ Ibid. Appendix I, Report of the Theological Board, 1968.

⁵⁴⁷ Ibid. Deliverance Theological College Board, pp. 14-15.

⁵⁴⁸ Ibid. Report to General Synod 1968, Livingstonia Synod (Z.T.C. Library), Appendix V, p. 18.

kwacha for the new college to move to Zomba.⁵⁴⁹

Msiska took over as Principal of the College on the retirement of Watt in 1969.⁵⁵⁰ He was the first African principal of a theological college of the C.C.A.P. He reported that most of the nineteen new entrants in 1972, held qualifications above the G.C.E. (General Certificate of Education).⁵⁵¹ A total of fifty-nine students had been ordained by the end of the first decade.

Unfortunately the first decade of joint theological training between the four synods, came to an end in 1973, when owing to the involvement of some students and staff in political affairs, the College broke up. Msiska was asked to resign.

(b) At Kapeni

In 1974 the General Secretary of Blantyre Synod, the Very Rev. J.D. Sangaya wrote to the Very Rev. P.C. Mzembe of Livingstonia Synod inviting that Synod to join Blantyre Synod in a joint college at Kapeni, Blantyre. He felt that the traditions and theological outlook of Blantyre and Livingstonia Synods were so similar that a wider and more comprehensive type of theological education would be possible than if Nkhoma and Salisbury Synods were joined with them. That there was no thought of breaking up the C.C.A.P., was stressed in the letter and in fact, the necessity of working closer together was emphasized by Sangaya in this letter.⁵⁵²

Livingstonia had sent its students, in response to this invitation, to Kapeni College in Blantyre but in 1975 it had decided to re-establish its own college at Livingstonia if the separation of the joint Theological College continued. In fact it stopped sending its students to Kapeni with a hope that it would start its own college in 1978. Dr. H. Welshman and the Rev. S. Nyirenda had been invited by Blantyre Synod to join the staff at Kapeni. Dr. Welshman was Acting Principal.

Meantime a joint meeting of the Theological Board and the Standing Committee of General Synod met at Chongoni in November, 1976 to discuss the future of the C.C.A.P. Theological College. It agreed unanimously that the Joint College should be re-established at Zomba as soon as possible. Five acres had been bought there, on which was situated a large house which was to be used for student accommodation and a smaller property adjoining it with a large house, was to be used for College staff. Four married students' living units were to be built. Almost forty thousand kwacha was in hand and another six hundred thousand kwacha was to be sought from overseas churches and companies in Malawi.

The curriculum had been agreed and a four year course decided on. Seven tutors were to be appointed but the College would start with a smaller staff. Nyirenda was appointed as Acting Principal and the Rev. H. Lederle and Rev. Dr. S. Chipangwi were appointed the first tutors.⁵⁵³

Livingstonia Synod withdrew the idea of establishing its own college for theological training when it was decided to start the new college at Zomba in 1977.⁵⁵⁴

The Rev. K. Pattison took over at Kapeni College as Acting Principal in 1975 and in 1976 the Rev S.J. Campbell became Principal when Pattison left. From 1977, first year students from Blantyre and Livingstonia Synods began their theological training at Zomba, and Kapeni continued on under Campbell for another year, with seven final year students and four second year students. In September, 1978, Kapeni finally closed down and the new united Theological College in Zomba took over its function.⁵⁵⁵

(c) At Zomba

The General Synod Standing Committee agreed to the request for admission by the Anglican Council of Malawi in 1977, and Anglican students joined the College in October, 1978, marking the end of some years of discussion and beginning a new era of ecumenical co-operation in theological education in Malawi. Each Synod was agreeable to this new venture, as each Synod of the C.C.A.P. and the Anglican Council of Malawi was to have two representatives on the staff, one Malawi and one Missionary. The local tutor would be paid out of the College budget and the expatriate from the overseas sending society. (The Anglicans would also have two representatives on the staff.)

A Diploma in Theology, recognised by the University of Malawi, was to be attempted by students with enough credits in the Malawi Certificate of Education (M.C.E.). The Diploma Board was set up in 1975 in

⁵⁴⁹ Ibid. Minute 30, 6.

⁵⁵⁰ Ibid. Minute 34, pp. 6-7.

⁵⁵¹ H.J.B. Sindima, Edit. *Church of Central Africa Presbyterian Theological College Handbook. 1972-73 Session and Principal S. K. Msiska's Report*, p. 6.

⁵⁵² J.D. Sangaya, Letter to P.C. Mzembe, 21 July 1974.

⁵⁵³ Minutes of General Synod held at Chongoni 16th to 17th August 1977. Minute 11, p. 3.

⁵⁵⁴ Ibid., p. 17.

⁵⁵⁵ S.J. Campbell, Principal's Report, Kapeni Theological College. C.C.A.P., College Handbook, 1976-77 Session, p. 6.

conjunction with the Religious Studies Department of the Chancellor College, University of Malawi, in Zomba. The two major Roman Catholic seminaries, as well as Livingstonia and Blantyre Synods were represented on the Board. The first examinations for the Diploma took place in June, 1977.⁵⁵⁶

Since the establishment of the joint theological college in 1963, the wives of students had also been catered for and had attended daily classes taught by a missionary, Miss A. Bredenkamp (1963–1971).⁵⁵⁷ The new theological college at Zomba continues this work which gives the wives a basic Bible College type of course, and includes homecraft and hygiene courses. The first Zomba Wives' School Headmistress was Mrs. R. Campbell, followed by Miss L. Cloete. The Synods represented in the College, are careful to preserve their right to admit students to the Theological College and it is laid down in the constitutions that 'the training, licensing and ordination of ministers shall be as the Synod may from time to time determine.'⁵⁵⁸

Up until 1982 the Synod of Livingstonia continued to be well represented on the College staff (one Malawian and the principal, the Rev. S.M. and students body; however, at their Synod of 3rd to 8th August, 1982, it was minuted that a two year theological 'Emergency' course (because of the shortage of ministers) be run and it was recommended that fifteen candidates be chosen, including evangelists, ten from Malawi and five from the Synod's area in Zambia (mainly Eastern Province). The course should be located at Mzuzu or Livingstonia, the latter being accepted if accommodation was available there. The course would begin in 1983, after Easter, and the Principal should be the Rev. A.D. Kayira, but overseas churches would be approached to send someone to assist.

It was also recommended that the Synod should continue sending candidates to Zomba Theological College but it should be done according to the financial strength of the Synod and this should dictate the number of candidates to be accepted for Zomba. Twenty-eight applicants for the two year course were to be interviewed in October 1982.⁵⁵⁹ Blantyre Synod in 1983 decided to investigate a similar emergency course. This had been proposed earlier in 1977 but had been deferred. (Again this is due to the shortage of ministers).

The General Synod of the C.C.A.P. in 1982 decided on the recommendation of the Zomba Theological College Board, that the theological training course should be three years, plus one year on probation. The Anglican Council of Malawi also approved this recommendation. It was also agreed by both bodies in that same year, that a student who had successfully completed a Theological Education By Extension Course at Diploma level should only do a two year course at the college subject to the decision of each Broad member Church and an examination by the tutors at the College to see if the student has reached a suitable standard.⁵⁶⁰

Conclusions

The 1900 Missionary Conference saw the beginning of Mission drawing together, particularly for the educational needs of the newly emerging churches. The union of the three large missions of Blantyre, Nkhoma and Livingstonia in the 1920s was a practical beginning, but joint theological education was not thought about at this stage. The Synods and Dioceses tended to ordain as the need and the men arose.

2. It was not until 1963 that joint theological education took place in the three C.C.A.P. presbyteries – later synods – and having survived the crisis of the early 70s, the new joint college at Zomba, today operates as an ecumenical venture, the Synods having agreed to share the College with the Anglican Council of Malawi.

3. There are several problems that the new college faces. The first is financial. The cost of the course is very high – at present about 1,500 kwacha per student. This is being reduced by cutting down the length of the course from four years to three years, which cuts down the total cost of the training i.e. from K6,000 to K4,500 per student, but this does not cut down the cost per student, if the same number of students are in residence each year. The Board is investigating ways of reducing this figure.

4. The recent introduction of special emergency courses by some synods really means that proper planning of the number of ministers needed by the synods and dioceses is not being carefully investigated and provided for. The place of in training needs more investigation and consideration and the College should be utilized for emergency courses and in-service training for ministers of both the Anglican and C.C.A.P. Churches.

5. The staffing of the College by the Synods and Dioceses has always been a problem, as expatriate tutors are paid from overseas churches and the Malawian staff by the College budget. It therefore becomes an easy way of reducing the college budget by simply not supplying Malawian staff. This means that the College has a predominance of expatriate staff when in reality it should be the other way round. Perhaps partner churches overseas should support Malawian staff.

⁵⁵⁶ Ibid., p. 5.

⁵⁵⁷ C.C.A.P. Theological College Handbook, 1970–71.

⁵⁵⁸ Synod of Livingstonia, Constitution (1956) Section XIII.

⁵⁵⁹ Minutes Livingstonia Synod 3–8 August, 1982, pp. 24–26.

⁵⁶⁰ Minutes Theological College Board, Minute 4.1, 4.2, (Z.T.C. Library).